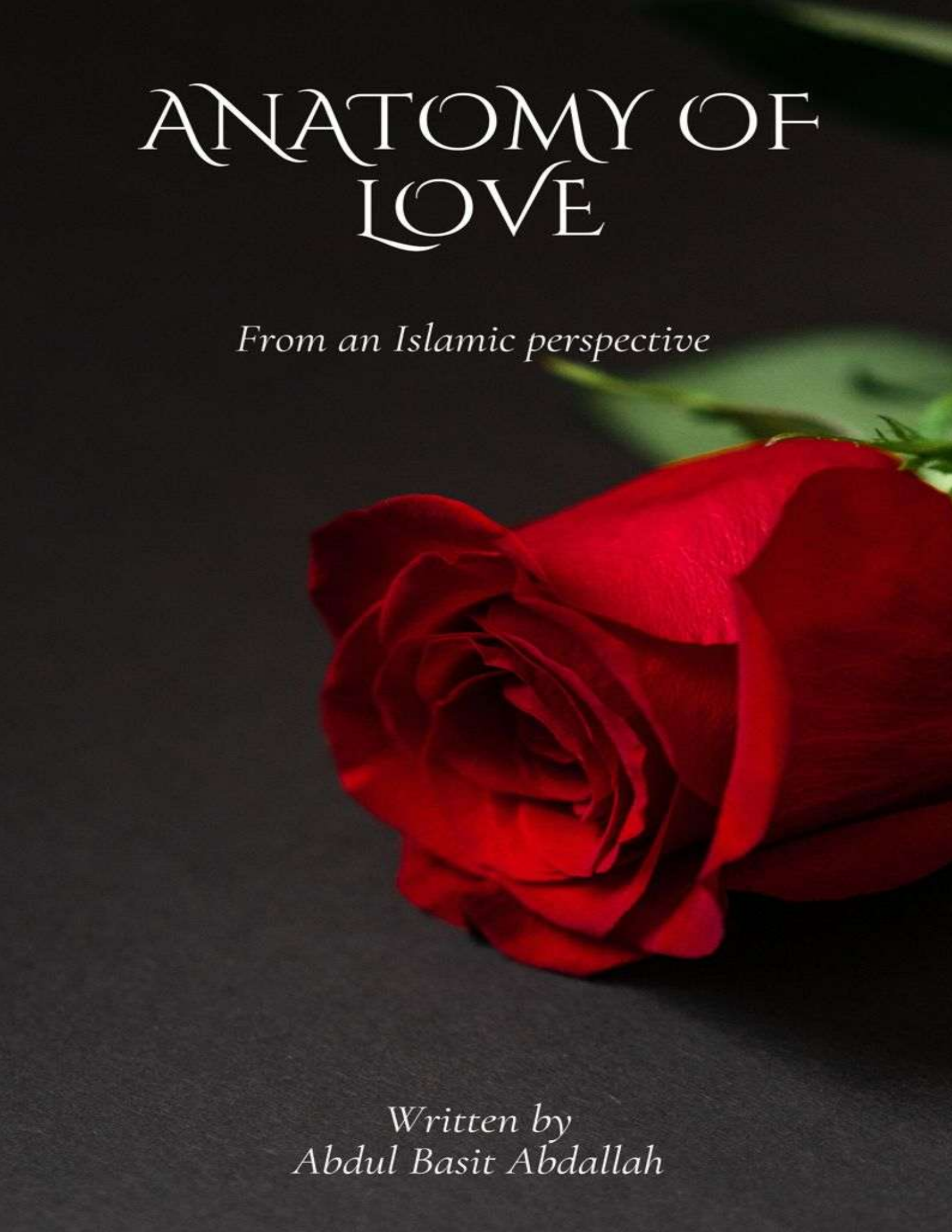
Anatomy of Love

From an Islamic perspective



Written by
Abdul Basit Abdallah

ANATOMY OF LOVE

From an Islamic perspective

ABDUL BASIT ABDALLAH

Copyright ©

Year of Publication: 2025

Publisher's name: IceTee Publishing

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, or other electronic or otherwise, without the prior written permission of the publisher.

For permission requests, write to the publisher at:

icetee1010@gmail.com or P.O. Box CN218

Author's personal contact: +233 24 418 8060

First edition, August 2025

ISBN

978 – 9988 – 51 – 781 – 6 (Paperback)

Printed in Ghana by Mujeeb Saeed

+233 54 223 6432

Cover design by Satar Daud

abdulsatardaud@gmail.com

+233 50 433 0017

Table of Contents

Dedication v

Acknowledgements vi

Preface viii

Introduction ix

Heart and Subject of Love 1

Science of First Love 7

The Misleading Story 14

Beyond I Love You 18

When You Love Someone 22

Bareera & Mugeeth 27

Majnunu Layla 28

I Have Met the One 34

How do I know I love him/her? 35

Whom should I marry? 36

A pious spouse? 37

How to perform Istikhaarah 39

Marriage 44

The Significance of Dowry 46

Flaws of Men in Marriage Ceremonies in our Society 47

Flaw/s of Women in Marriage Ceremonies in our Society 50

Wedding night 52

Build Your Own Paradise 59

Umamah bint al-Harith's Advice 59

The story of Ummu Zar'in 61

Halal Magic *66*

Responsibilities of couples towards each other *70*

From Cradle to Grave **85**

The Significance of Girl Child *87*

Stages in Human Development *91*

Provisions for Newly Born Babies *95*

Child Education in Islam *113*

Filial duty *118*

Bibliography **121**

Glossary

ﷻ – The Exalted.

ﷺ – Peace and blessings be upon him.

رضي الله عنه – May Allah be pleased with him.

رضي الله عنها – May Allah be pleased with her.

bun – Son of

bint – Daughter of

Dedication

I dedicate this book to the three most important women in my life;

My mother, ***Hajia Mutiya Yakub*** (May Allah have mercy on her soul)[1]

My grandmother, ***Hajia Rukaiya Abdullahi Gomnah*** (May Allah have mercy on her soul)

My Aunt, ***Hajia Rabi Muhammad*** (May Allah preserve her and bless her age).

[1] Hajj (Pilgrimage) was performed on her behalf in 2024 by her good friend, ***Hajia Wasila*** – May Allah preserve her upon goodness.

Acknowledgements

I would like to use this opportunity to thank Allah for His unending favours upon me and my loved ones. After which I would like to extend my courteous appreciation to the following:

1. ***Lukman Muhammad Shareef***, my brother whose company and moral support I enjoyed the entire time I was writing this book, contributing positively to the creative atmosphere.

2. ***Abdul Majeed Alhassan Sande – Mentor***
   A dad, a mentor and a lot more, who has been my source of guidance and whose support and encouragement for me in whatever I set to do never wavered.

3. ***Zaidan Mustapha – Digital Analyst***
   Reviewed the manuscript using digital analytics and compared it with similar works in the market, thereby enhancing its relevance and competitiveness.

4. ***Mohammed Abdul Rahman Albany Buipe – Reviewer and Network Facilitator***
   Contributed by performing an initial review of the manuscript and played a pivotal role by linking me to his student, ***Bamba***, who contributed immensely.

5. ***Abdul Rahman Odoi – Proof-reader***
   Read the entire manuscript diligently, making necessary corrections to grammar, spelling and sentence structure, enhancing accuracy and clarity. His dedication to cover the entire work while struggling to balance it with work overload and difficulty in reading from a screen was highly commendable.

6. ***Nuuman Sualah – Manuscript Reviewer***
   The first individual to read thoroughly the entire manuscript and offered constructive feedback. His positive and overall assessment boosted my morale. In words he expressed “The book is top notch”.

7. ***Satar Daud – Design and -Technical Advisor***
   Offered expert opinion on visual and technical advice on the publishing process, including font selection, layout suggestions and book registration.

8. ***Salman Faris Ceetu – Publishing Advisor***
   Offered valuable advice and insights on publishing process and print considerations, including suggestions on distribution.

9. ***Bamba Iddriss Suallah – Proof – reader***
   The person to whom I am indebted, for what you now see as a good book. Ever since Shaikh Albany connected us, I did nothing but enjoyed our exchanges. He was a person who considered the work very important, to an extent, I felt at times he gave it more importance than I ever did. All that was a display of his complete reverence for his teacher and his unwavering dedication to what he sets out to do. One could not help but imagine how on earth Bamba was able to read and spot mistakes from the manuscript, while simultaneously combining it with his work at the office. If I was to praise him, I would have said more.

So far as individuals like them are amongst us, there is hope for a better future. May Allah continue to strengthen them in faith and may He bless us all in our entire endeavours.

Preface

Anatomy of Love appears as a manual for comprehending love from an Islamic perspective at a time when the concept of love has been reduced to fantasy and superficial ideals. This book examines love in broader perspective through enduring and spiritual elements rather than idealising it as a transient feeling or physical attraction. In an attempt to bridge the gap between presumptions and reality, the book elucidates the clear teachings of Islam regarding love and the relationship between couples. It demonstrates how these ideas can lessen domestic abuse and the divorce rate in our societies.

Islamic rulings in here are accompanied by real-life stories and practical insights to make them relatable and actionable. This book seeks to achieve a larger goal by reorienting our conception of love. It is a call to action as much as an educational resource. It provides a sensible and approachable way forward, regardless of whether you are married, in love or just looking for clarity on the subject. With subtopics like *the significance of dowry*, *flaws of men and women in marriage ceremonies in our society* and *wedding night*, the book covers nine major themes in depth.

In its final section, the book discusses Islamic provisions for newborns as a continuation of love and family life in Islam. Furthermore, it offers insights into some of the popular customs and sheds light on related matters with clarity and care. However, its limitation includes not discussing the Islamic ruling on birth control, artificial insemination, oral sex and the likes.

My hope is that this book reshapes how we think about love and helps create more harmonious, spiritually based partnerships in our communities.

- Abdul Basit Abdallah

icetee1010@gmail.com

Introduction

Anatomy of love is a work that depicts the concept of love in the Islamic setting. This book goes a long way into projecting what love entails and reasons behind some limitations to love. Hopeful I am that the ideas embedded in this work will aid readers in making informed decisions with regard to their love life.

The reader of this masterpiece will come across *singular they* in place of "*he/she"*. This is not to be mistaken for an error. Moreover, each quotation made from the Holy Qur'an, Noble Hadith and other books are related to their respective references.

For most companions of the messenger ﷺ mentioned, there is a short biography on them in the footnotes. This work again entails Arabic poems and their English translation. Not to belittle the work of my predecessors, which are good by the way. I believe this will but add to their huge collections, which seek to broaden individual understanding, and provide remedies to societal predicaments. Therefore, I say to you my dear reader, read in the name of thy Lord!

Heart and The Subject of Love

Heart and Subject of Love

A muscle of flesh with unique characteristics. By circulating blood to the veins, the heart becomes a treasure to all mankind. Not only does the heart pump out blood but also, it harbours desire and affection. Some of the numerous desires and affections harboured by the heart are love, hatred, kindness, compassion, benevolence etc. However, this topic will focus on the subject of love. The Qur'an must have mentioned on many occasions, the word "love".

Quoting just a few, we are likely to arrive at:

{Say (O Muhammad SAW to mankind): "if you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft – Forgiving, Most Merciful}[1]

{And women in the city said: "The wife of Al – Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error}[2]

{And you love wealth with much love!}[3]

The aforementioned verses made mention of love but what does it mean?

Love is a strong desire, warm affection or liking for a person or an object. It is sometimes used to refer to a beloved person, as a term of endearment.

Example:

1. Muhammad (ﷺ) married A'isha out of love.
2. My wife is the love of my life.

[1] Surah al-Imran, Verse 31.
[2] Surah Yusuf, Verse 30.
[3] Surah al-Fajr, verse 20.

The power of love is a great force. Since time immemorial, the world has witnessed love move mountains. Great battles have been won, not by sword but by love. Freedom and equality overshadowed racism and inhumanity through love. A couple of centuries back, some races living in some parts of the world had to defend themselves from the terror of other humans.

War has starved a lot to death, irrespective of class or skin pigment. It again, has wiped away myriad of people with air pollutants like the atomic bombs and other weapons of mass destruction. When the world thought it was finally over, it received a cold hug from segregation, apartheid and a lot more acts of inhumanity.

In order to end injustice, holding humans as properties, devouring weaker beings, lynching, segregation etc, many a great hero has stood high and raised their words and voices, on streets, television and other platforms of their time. No, it did not take a day or even two to stop, not even a year or a decade. It was hard when Mahatma Gandhi, Nelson Mandela, Martin Luther, Kwame Nkrumah and others influenced their people and marched them to victory, with love and dialogue rather than violence.

"Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that".

~ Martin Luther King Jnr

Unfortunately, romantic love, which is often portrayed in a negative way spreads more rapidly in the present generation. From television series, telenovela and novels, young kids pick up the ideation of love. They see it to be very specific on date and breakup. However, parents indirectly suffer the most since, they no longer, are able to fully direct and control the behaviour of their wards.

In the good old days, African parents would chase away boys who would come to see their girl – child but such a practice is no more. Today, kids live in a different world from that of their parents. They connect through social media platforms like *Snapchat, Instagram, Tiktok* and even block their parents from viewing their status updates on common platforms like WhatsApp.

This happens partly due to parents' negligence, especially after handing smart phones to immature kids without regulations and parental control.

Concept of love

Love is to heal and not to make you bleed. Yet sometimes, those we love are the ones to put us down. Instead of setting us free, love may put us in fetters. Tears may roll from the rivers of the eyes, across the bridge of the cheeks. Then in silence, the broken – hearted sobs.

Love and desire, may be deeply interconnected but are two separate qualities. Although they are both strong, they still share an object of distinction. When you love an entity, you desire for it but you may possibly, desire something without being in love with it.

When we love others, our heart yearns for them and our soul craves for them. We become nervous whenever we see them go through an unpleasant experience. We wish it were us who had to face all their troubles and sorrows.

Lo! All must meet fate on their own. Little did we know that our pictures would soon fade from their memories and that they may soon grow tired of us to the extent they no longer want anything to do with us.

When you love someone, such is the moment when you feel you cannot control how you feel about him or her. Love strikes our hearts unknowingly and we feel like spending the rest of our lives with them. Sometimes, we love some people who may not love us in return. They may lie to us that they do or they themselves may confuse love with sympathy or compromise.

Giving someone your love is not an assurance that they will love you back. They may desire for you, simply because of your status or mundane possession. In love, some partners are only driven by lust. When they are ready to quit with you because you are poor, it is not love and likewise when they are willing to be with you because of

material possession, they do not love but lust for you. *Love only responds to character and behaviour but nothing else.*

Unconditional is how love should behave. Acting truthful to love, means loving with no strings attached. In today's world, love is often confused between partners. Most especially, between husband and wife. Although love is expected to grow with time and to last forever, yet it sometimes dies with pertinence to some weak factors. Love erodes with time and therefore, couples need to rejuvenate it for themselves.

There are several recorded cases, where a spouse stops loving their partner because they had met someone better. Someone who treats them with reverence and kindness, professes love to them, more romantic. To them, the partners they later met were everything their spouses were not. Irrespective of marital status, the heart may yearn for someone. In reality, this is often a delusion. Humans are easily won in their vulnerabilities. Hence, why they would compare years of love and experience together to a single moment of smile and good impression.

While you may love a person, some people have no love except for money. They do not care to check and balance their faith in life and in business; all they care about is to reach that "amount". When they finally reach their target, they still will yearn for more. Wives and family may be in their possession but their actual affection is for money. Always has been and always will be at least until they change their mindset. In as much as we need money to fulfil our needs, Islam permits us to only desire for it moderately and not to chase it blindly using Machiavellian tactics.

Narrated by Amru Bun Auf[1] ﷺ:

[1] **Amr Bun Auf Al – Ansãri**. He fought the battle of Badr alongside the messenger ﷺ.
- Ibn al-Athir. Usd al-Ghabah fi Ma'rifat as-Sahabah, biography no. 4000. Beirut: Dar Ibn Hazm.

{Allah's apostle (ﷺ) sent Abu Ubaida bun al-Jarrah[1] to Bahrain to gather Jizya[2]. The apostle of Allah had concluded a peace treaty with the people of Bahrain and appointed Ala'ul Hadrami[3] as their Ameer (Emir).

Abu Ubaida arrived from Bahrain with the money. Ansar[4] heard of his arrival, which coincided with Fajr prayer. After the prayer, they came to the messenger of Allah (ﷺ). Upon seeing them, he smiled and said "You must have heard of Abu Ubaida's return and that he has brought something}.

They responded "yes, O messenger of Allah! He said, Glad tidings to you. By Allah, I do not fear for you poverty but rather I fear that wealth would be given to you in abundance as it was given to those before you. Then you would start competing with each other for it as they (those before you) did and then it would divert you (from good) as it diverted them."[5]

---

[1] **Āmir Bun Abdillah bun al-Jarrah** (died in 18 A.H). **Abu Ubaida** was his kunya. He was one of the early reverts to Islam. In addition, the messenger gave him the title "Ameenu Hadhihil Umma" (Trustee of this nation). When Umar was informed of an outbreak of plague in Shaam. He said, should in case it infects me and Abu Ubaida is alive, I will appoint him as my successor. Then in case the Lord asks me for a reason, I would say, I heard the messenger saying, verily! Every nation has a trustee and the trustee of this nation is Abu Ubaida. [Moreover, he was one of *Asharatun Mubasharuna bil Jannah*. Thus, the ten companions, who were informed they had won the ticket to Jannah (not only them. However, they gained recognition because the messenger of Allah mentioned all of them at once)] He died in the plague of ***Amawas**, at the age of 58 years - adh-Dhahabi (vol. 1, pp. 5).*

[2] A tax historically levied on Dhimmis (non-Muslims living in an Islamic state).

[3] **Alaa Bun Abdullah bun Imād**. He was a high profiled Muhājir (companion of the messenger of Makkah origin). The messenger made him Ameer (Emir) over Bahrain. Abubakar and Umar too, maintained him as Ameer over Bahrain.

Abu Hurairahh used to say,
"I have seen three things in Alaa and for them I will love him forever. On the day of Dāreen, he crossed the sea on his horse. On his way to Bahrain, he prayed during drought season and Allah blessed them with a pond. A man forgot his item and when he went back for it, the pond has already disappeared. He died when we had no water (with us) but Allah revealed to us the clouds. It rained and we washed him. We dug for him, a grave with our swords but we did not dig for Lahd (because of the wetness of the ground due to the rainfall)". It was said, Umar made him Ameer (Emir) over Basra and he died on his way before he could reach. – *adh-Dhahabi (vol. 1, pp. 263).*

[4] Muslims of Madina.

[5] Al-Bukhari (6425)

Science of First Love

Science of First Love

Love is not something you see and let go. Certainly not something, you overlook because of your ego. When you fall in love, you are made a king or a queen. Equally, you are enslaved in fetters of desire and lust. It is but few, who finally get liberated, and set free, their wings of love to fly through the mild breeze of hope and faith.

When it hurts, it is not love. It may be obsession and addiction but *love does not preach violence*, not by action and not by feeling. The beloved may hurt us but that hurt of theirs does not come from the chambers of love. Albeit not all people are lucky enough to find love in their marriage or even sometimes, lifetime as a whole, love still remains a need to every man and woman.

Abraham Maslow, a famous social scientist propounded a theory called hierarchy of needs, in which he classified individual needs into five (5) categories, which are: physiological need, safety need, love need, self – esteem need and self – actualization need. Over here, love need means that each individual needs love from his family, friends and the community at large. They need to feel loved just like any other ordinary member.

Humans believe love is something that belonged to them, which was unjustly, snatched from them in their childhood but how was that even possible?

One cannot help but imagine how the eyes of parents become wet even though they do not intend to cry, how their bellies fill up with laughter, how they burst out all the merriment from within their spiritual abode, to welcome their new-born baby. Especially, when that child is their first. Believe you me the barren may die out of jealousy, for how they cheer up is something to feel like having.

Soon, the child grows and transitions gradually into different stages of life. Somewhere around their childhood, they feel neglected, love – wise. The matter worsens in the event of another baby born into the household.

It is true that most parents focus all their parenting effort on only the physiological and security needs of the child at this stage. They expect their children to be upright and climb up by themselves, their way to success. To the child it is not enough to live with those needs alone. They would say to themselves "there is more to life than only following a boring routine. One needs affection from someone special, someone who truly cares".

However, children often bury such thoughts in their unconscious mind. It only comes to their notice during adolescence. At this stage, teenagers are energetic. They are emperors and empresses of their own kingdoms and are always alert to fight against any law or force that opposes their interest. They develop strong affection for the opposite sex. They make silly promises to their partners and envision they actually work, in the real world.

Sigmund Freud's[1] *Psychosexual development theory* described how personality develops over the course of childhood. Freud believed that personality develops through a series of childhood stages. In this theory, the psychosexual energy or **libido** is the driving force behind behavioural change at each development stage.

If all the psychosexual stages are completed successfully, a healthy personality is the result. However, if certain issues are not resolved at the appropriate stage, **fixations** can occur.

A fixation is a persistent focus on an earlier psychosexual stage. Until this conflict is resolved, the individual will remain "stuck" in this stage. For example, a person who

[1] An Australian neurologist (6th May, 1856 – 23rd September, 1939) and the founder of psychoanalysis, a clinical method of treating psychopathology through dialogue between a patient and a psychoanalyst.

is fixated at the oral stage may be over-dependent on others and may seek oral stimulation through smoking, drinking, or eating.[1]

The stages involved are as follows:

1. **The Oral Stage (Birth to 1 Year)**

During the oral stage, the libido centres in the baby's mouth. The usual practices at this stage are breastfeeding, suckling and biting because the baby derives satisfaction from it. Freud said oral stimulation could lead to an oral fixation in later life. We see oral personalities all around us, such as smokers, nail – biters, finger – chewers and thumb suckers.

2. **The Anal Stage (1 to 3 years)**

At this stage, the concentration of the **libido** is on controlling bladder and bowel movements. Thus, what Freud termed as toilet training. The child is now fully aware that they are a person in their own right and that their wishes can bring them into conflict with the demands of the outside world. (i.e. their ego has developed).

3. **The Phallic Stage (3 to 6 Years)**

Freud suggested that during the phallic stage, the primary focus of the libido is on the genitals. Thus, sensitivity now becomes concentrated on the genitals. At this age, children also begin to discover the differences between males and females.

Freud also believed that boys begin to view their fathers as a rival for the mother's affections. **The Oedipus complex** describes these feelings of wanting to possess the mother and the desire to replace the father. However, the child also fears that the father for these feelings will punish him, a fear he termed *castration anxiety*. He further used

---

[1] **Professor Sigmund Freud**: Three Contributions to the Sexual Theory

McLeod, S.A (2008). Psychosexual stages. Retrieved from www.simplypsychosexual.html

the term **Electra complex** to describe a similar set of feelings experienced by young girls. For girls, however, Freud believed that Electra complex was never fully resolved and that all women remain somewhat fixated on this stage.[1] In Greek mythology, Oedipius was said to have killed his father and subsequently married his mother, fulfilling a prophecy that brought calamity to his people. The female version was Electra, who helped to kill her mother, avenging her father's death.

4. The Latent Period (6 to Puberty)

Latent means hidden. No further psychosexual development takes place at this stage. Children develop social skills, values and relationships with peers and adults outside of the family. Freud thought that most sexual impulses are repressed during the latent stage. The latent period is a time of exploration in which the sexual energy is still present, but it is directed into other areas such as intellectual pursuits and social interactions. At this stage, the child focusses on self – confidence, making friends and hobbies.

5. The Genital Stage (Puberty to Adulthood)

During this final stage, the individual develops a strong sexual interest in the opposite sex. This stage begins during puberty but lasts throughout the rest of a person's life. A successful resolution at this stage leads to settling down in a loving one – to – one relationship with another person.

During the late 1800s and early 1900s, Freud's theory was daring. However, the theory is considered today, as one of the controversial theories in Psychology, for having received a number of criticisms on a number of grounds, including scientific and feminist critiques, such as:

[1] Psychologists such as **Karen Horney** disputed this theory, calling it both inaccurate and demeaning to women. Instead, Horney proposed that men experience feelings of inferiority because they cannot give birth to children, a concept she referred to as *womb envy*.

- The theory is focused almost entirely on male development with little mention of female psychosexual development.

- His theories are difficult to test scientifically. Concepts such as the libido are impossible to measure, and therefore cannot be tested. The research that has been conducted tends to discredit Freud's theory.

- Future predictions are too vague. How can we know that a current behaviour was caused specifically by a childhood experience? The length of time between the cause and the effect is too long to assume that there is a relationship between the two variables.

- Freud's theory is based upon case studies and not empirical research. In addition, Freud based his theory on the recollections of his adult patients, not on actual observation and study of children.

Despite Freud's theory having received a number of criticisms, it still holds some objects of truth. Let us consider the final stage, where the individual develops a strong sexual interest in the opposite sex. This depicts a long yearning of both the individual's body and soul for affection.

A wise man once said, "If you want to see the weakness of a young man, wait for him to fall in love for the first time". Same is true for young girls. They are eager to witness love, to love and be loved and to consume it all. The curious heart of the young is not a coward to back off. It fights against fear, injures and is injured. They seek to love to the end of their being.

What happens then? They love and when they finally feel it is everlasting, they are betrayed. Neither sob nor wail can make peace with the feeling of denial or rejection. The bare fact is that almost 85% of first love is not real love. This does not mean that people lie when they profess their love to the other party for the first time. What happens in most cases is that a series of hormonal development in people is what makes them go the extra mile of trying to impress the other party and to establish a relationship.

They would make promises they are not even ready to abide by, all in the name of love. To them, anything attached to love becomes friendly. They usually speak of love, assume themselves in possession of it, and are willing to cross - rivers and climb mountains for it. Youth commit all the above mentioned and a lot more without even knowing what love entails. Naivety plays its part on them as they make silly comments and quotes on how finding a life partner or soul mate completed them.

Love is not the absence of hate; it is the dominance over it. You do not wait for an angel before you fall in love. No, you choose your partner because of the dominance of their goodness over their bad habits or traits. This explains why amateur lovers are bonded and enslaved on the course of love. They are always submissive but in love, you must rebel.

Appearing a coward is not an option. Do not wait to be loved by someone, look forward to loving someone. The number one key is to love yourself so dearly that others become jealous of you. Before you say you love a person, ask yourself whether it is love that you feel or you have just been driven by hormonal instinct. Many a time, a boy or a girl sleeps on crying tears. Then defines it as having been lashed by the whip of love, when in reality, it is the opposite.

The Misleading Story

The Misleading Story

Children of the 21st century, happen to be morally trained by romantic books, movies, music clips, mentors on social media etc. Those channels have done more harm than good, in terms of morality declination. They present images, which are not real to readers and viewers, of fancy stuffs that seem never to travel by the wheel of reality. Contrary to the famous acclaim, Islam does teach love. Not only does it speak of love but also, guides the ummah (nation) on how to do it properly. It paints the real romantic picture.

Again, modern civilization has worn away proper cultural values from the present generation. Today, how people dress, eat and in fact, everything they do are influenced by some personalities, they consider their mentors. It is good to have a mentor in your life. Someone who will be there to assist and guide you in your endeavor to reach higher heights. However, most of today's youth copy from negative influence, whom they consider perfect role models, from whom they pick up culture and lifestyle. One of the major values they blindly pick up is delusional love.[1]

These days, it is hard not to come across romantic stories on TV screens. The most read topic by book readers is *love* or anything that has either direct or indirect relation with it. Today, Love is preached through the modern – day media of communication like a revealed Holy Scripture. It is worshipped, praised and adorned with pearls from pacific coast and sung in sweet melodies.

[1] A version of love that may lead its fellow to destruction and regret.

Romeo and Juliet

According to Wikipedia, Romeo and Juliet was an Italian tale translated into verse by Arthur Brooke.[1] William Painter later retold this in prose.[2] Later, between 1591 and 1595, Shakespeare expanded the plot by introducing a number of supporting characters like Mercutio and Count Paris. *"Romeo and Juliet*" depicts a story of two love – birds, from two feuding families. Their love and sacrifice in the end, brought unity between their families. After a series of unfortunate incidents, they had no option other than to come together as one.

In *Verona*, a feud between the Montague and Capulet families resulted in such high levels of tension that the city's prince proclaimed that any future altercations would be punished with death. With the assistance of his cousin Benvolio, Romeo, the son of Lord Montague, sneaked into the Capulet compound on a joyous evening to meet his crush, Rosaline. They were unaware that meeting Rosaline would soon be a pointless endeavor. But Romeo met Juliet, who was the picture of beauty. Both hearts were filled with love on that fortunate night. They planned to get married in secret after becoming secret lovers. To help the lovers, a friar[3] who wanted to bring the warring families together chose to lead the rituals. That was how the secret lovers got married.

After finding out that Romeo had attended the ball, Juliet's cousin Tybalt issued a challenge to a duel. Romeo chose not to engage Juliet's family in combat. Mercutio, Romeo's companion, battled him, nonetheless, because of his intolerable impudence. Tybalt killed him with his wounds. Romeo killed Tybalt as a result of his guilt-related anxiety. After that, the prince banished Romeo from Verona and threatened to have him put to death if he returned. Romeo consummated his marriage in secret.

Having previously pledged the Count of Paris Juliet's hand in marriage, Lord Capulet became enraged and chose to marry her off to him immediately. In another attempt to assist, the friar gave Juliet a medication that would put her in a death coma for forty-

[1] *The Tragical History of Romeus and Juliet - 1562*

[2] *Palace of Pleasure - 1567*

[3] *A member of a mendicant Christian order such as the Augustinians, Carmelites (white friars), Franciscans (grey friars) or the Dominicans (black friars).*

two hours. He committed to communicating the strategy to Romeo by message. On the eve of her marriage to the count of Paris, Juliet took the medication. They buried her in the family crypt after learning she was reportedly deceased. Romeo then found out that she had apparently passed away before he received the note. He visited the Capulet crypt after purchasing poison from an apothecary.

Romeo met the Count of Paris at the Capulet crypt, who had come to grieve Juliet in secret. The count fought Romeo because he thought he was a vandal, and Romeo killed him. He ingested the poison after grieving over the death of his lover. Juliet woke up to discover her beloved Romeo dead when the full hours had arrived. She used his dagger to take her own life because of their love tie. The two families were reunited as a result of this regrettable tragedy.

One can only imagine the value of collateral damage likely to be suffered just by trying to act Romeo and Juliet in real life.

Beyond I Love You

Beyond I Love You

Love is strange in manner; it can start a war or end one. It may render one powerful or powerless. It is an intense feeling of attraction towards someone. When unrequited, love develops into hatred.[1] When returned, it enjoins both parties into a feeling of oneness and brings to them, a sense of belonging. When people fall in love, they tend to exhibit certain behaviour patterns, which may in a way, suggest that they are in love. stare at their partners, most of the time, give attention to them and prevent themselves from appearing unpresentable before them.

Although, it is very clear to notice that someone loves you, it still is a mystery as to why one has to proclaim the "I love you" sentence. Trust me, hearing the word for the first time from someone who means it romantically, brings both comfort and fear to the heart; the comfort from within that somebody cares for you like never before and the fear that you may never find someone like them if you happen to lose them.

What goes beyond I LOVE YOU is honouring it. Love is best expressed in action. When uttered, it feels good but when experienced, it brings about transformation. How we feel directly influences how we think and how we behave. Therefore, it is unequivocal that love changes our state of mind and course of action. When strongly felt, it makes us realize our full potential and most of it all gives us stupendous courage.

The popular phrase "behind every successful man is a woman" goes a long way into projecting why almost all successful men are successful. Before one can realize their dream, there is the need for them to have belief in themselves that they can achieve it.

[1] **Freudian - Reaction Formation:** this produces the opposite feeling and behaviour at the conscious level to those held at the unconscious level. Example: Unrequited love can develop into hatred.

Therefore, women play a major role in getting men to commit to working on their dreams. The story of "The maker of miracle men" by Napoleon Hill" is enough evidence to this.

Furthermore, men need to be welcomed when they return home because when they go out, they are always on the lookout, always on alert. This does not single out a soldier on the battlefield or an accountant in the office. For this reason, men need to be welcomed, hugged and assured everything is going to be okay. They need someone to open up to but no matter how often they talk it through between themselves, their soul still yearns for that special lady that is going to walk them through their coastal lives and restore their pulse and fright back to normal – *we all need someone to lean on.*

Women on the other hand need someone who would make them feel they are women, someone who would bring their sensational feeling on the rise and quench their longing thirst for love. They need someone who would respect the fact that they are women and then treat them accordingly. Ironically, most women would go for the size of your bank account, when deep down, what they all want is someone, who would bring out the real womanhood in them. In reality, women are more impressed by little things, which may seem insignificant to most men.

Beyond the statement “I love you”, love is experienced. Deep level of satisfaction is reached. A sense of belonging is felt. Where there is love, there is happiness, sadness, easiness, uneasiness, success, failure but above all, there is the courage to pass through whatever the hell of a situation it may be. What this means is that *love does not wipe away your physical problems, it gives you the courage to overcome them.*

Unimaginable is how the strength of a lover’s arrogance and daring spirit are. When deeply loved by another, one feels they can accomplish the hardest task in their line of duty. In short, love brings “superhuman” sort of feeling; it makes one overconfident and stupid in the eyes of others. When you understand this, you finally understand

why male partners mostly tell their female partners “With you by my side, I can conquer the world”.

Love is strong and powerful – that is its nature. Though the young is incapable of controlling the power that comes with it, many a witty matured person has used it to their advantage. Thus, when one finds out how to handle it, only then will they be able to transmute this strength into an equivalent value, which may help them realize their dreams.

When You Love Someone

When You Love Someone

To whom love is still pure, kind and gentle. To whom who sees beyond looks and reaches for the inner self. I will weep not my tears nor keep them dry. My lips will not lie and certainly not cause your cry. Come as you may into this longing holding. Walk into the arms of not a selfish loner but of a lonely one in solidarity, waiting to be completed by your humility. Hold my hand and let us cross all boundaries of joy and pain together. Do not let go of me for I am also willing to hold you until the very end. When I do you wrong, please pardon my shortcomings. I am human and whatever a beast you may find in this dwelling, it is but a soul of human. You should know that *I am a human and sometimes human is all that I can be.*

I am human and sometimes, human is all I can be.

When I make you smile, you name me angel.

When I bring you down, you call out evil!

Not white or black, I'm human.

Admit I can make you glim bright

That I may give your life meaning

But equally,

I can worsen your pain,

I can bring you to tears.

All that you heard is me.

I am not a saint and

Certainly, not the unsullied creature

That you assume.

I shame, I blame and I fake.

Be it disgrace, wrong or pretense.

This is human, writing account of what I make.

I cannot guarantee you eternal life but my dear I will make each moment count. Hours in your life will seem as eons. In richness and poverty, we will wallow. It does not matter whether a slave I am or a king, for with or without a kingdom, I will lift you up to a throne. In my own parlour or in a rented abode, your command, my dear, I shall serve.

If there is anything on earth that needs no reason to occur, it is love. Even though similarity in behaviour traits and in personal and social interest may trigger liking each other, there is still not a definite reason as to how the engine of love starts. Whether it was, beauty or lifestyle of your partner that gained your attention that was not how it started. To love, one does not need a reason.

Well, if you ask me, I will say it starts from a simple gaze. As if, some form of force moves into the eyes of individuals to turn them into complete lovers. What we should not forget is that love is the will of Allah. There are certain things that escape our capability. Whom or when to love is absolutely one of them.

Allah (ﷻ) said:

"And I endued you with love from me"[1]

Salamah bun Kuhayl explained:

"This means I made my creatures love you"[2]

Shawkani[3] commented:

[1] Suratu Taha, verse 39.

[2] Ibn Kathir (vol. 5, p 284)

[3] Muhammad bun Ali bun Muhammad Ash – Shawkani (1173 A.H – 1250 A.H).

"Meaning Allah endued Musa (Moses) with love from him, in the hearts of His slaves; none sees him except that they love him."[1]

To love is not sin but a Muslim must follow certain principles in order to prevent defying direct command from Allah and His messenger (ﷺ), which in the worst – case scenario might lead to disbelief. Allah does not reprimand one just for loving another but judges them based on their deeds with respect to that love. Reason in the creation of human and jinn is to put them to test, to see who will work piously and who will be ungrateful.[2]

Allah tells us in the Qur'an:

{And I (Allah) created not the jinns and humans except they should worship Me (Alone)}[3]

{Blessed is He in Whose hand is the dominion, and He is Able to do all things}

{Who has created death and life, that He may test you which of you is best in deed. And Allah is the All – Mighty, the Oft – Forgiving;}[4]

Therefore, our life on this earth is but a trial. Whatever we are given or denied is part of the test; to see whether we are going to be grateful and thankful to our Lord by obeying His command or we are going to be ungrateful and follow our heart desires. Know that love is part of the blessings we are given in this world. We must use it wisely to please our creator. Aside all the blessings He bestowed on us, He showed us the pathway to good and that of evil.

[1] Ash-Shawkani (p. 909)

[2] This does not wipe away Allah's knowledge. He knows what was, what is and what will be long before time.

[3] Surah adh-Dhariyat, verse 56.

[4] Surah al-Mulk, verses 1 – 2.

{There surely came over man a period of time when he was a thing not worth mentioning}

{Surely We have created man from a small life – gem uniting (itself): We mean to try him, so We have made him hearing, seeing}

{Surely We have shown him the way: he may be thankful or unthankful}

(Surah Al – Insan 76, Verses 1 – 3)

Before proceeding any further, we should know that the most beneficial type of love is the one that develops from kindness expressed by the other party. Instead of animalistic lust for aphrodisiac attempts to lure you in, love that is expressed as gratitude to one's kindness is the best; kindness in the sense that both souls have bonded naturally. Hence, it is in our nature to love Allah more than anyone else, for there is none who has been generous to us like Him. He created us from drop when we existed not before. We cried and laughed, crawled and walked, loved and hated. All those moments, He was watching over us, blessing us and protecting us.

We ought to be grateful for His ever – showering blessing on us. Aside that, the main factors that make one love another is magnificence and eminence, which are both qualities of Allah. From here, we realize that there is no one worthy of our complete love and total submission than Him (azza wa zal).[1]

Having understood this, anyone who claims loving Allah but does not follow His command in most cases even when reminded is a pretender. Well, just to be clear, obeying the messenger (ﷺ) is the same as obeying Allah. This sets the rebuttal against any religious innovator, who does not follow the true message of the messenger (ﷺ).

[1] Ibn Qayyim al-Jawziyyah, M.I.A. Al-Da' wa al-Dawa'. Maktabat al-Safa, p. 243.

As the poetic saying goes:

تعصي الإله وأنت تظهر حبه * هذا محال في القياس بديع

لو كان حبك صادقا لأطعته * إن المحب لمن يحب مطيع

You defy Allah’s command yet you claim to love Him?

By my life, this is something strange!

Was your love to be true, you would have obeyed Him,

For the lover is always obedient to the beloved.

Now that we have learnt something about Monotheism, let us dive back into our topic. When you love someone, love them with all your heart and for the sake of Allah. Their love must be strong enough to raise you. Be sure they love you back or else you will surely have your heart broken by them. When you love someone, you wish them well. You share with them, their happiness and worries. Their love brings comfort and their anger makes you uneasy.

Bareera & Mugeeth

All she had was a lifetime ambition of being free. Throughout her life, Bareera had been raised a slave. Everything she had ever dreamt of was to experience the life of a free woman. Her desire inspired her to confront her masters to negotiate a deal for her freedom. They agreed on condition she paid one "uqiya"[1] per year for nine years. She informed Ummul mu'mineen[2], Aisha (ﷺ), seeking help from her.

Aisha freed her and after that, Bareera divorced[3] her wedded husband, Mugeeth, who was by then still a slave. Their divorce led the husband into a great torment. Mugeeth used to follow Bareera from pathway to pathway crying. His tears rolled down from his eyes unto his cheeks, until his beard was soaked in tears.

Ibn Abbas recounted, "I remember clearly, how he used to follow her through every pathway, crying and his tears flowed to wet his beard".

The messenger of Allah (ﷺ) said to his uncle, Al – Abbas "do you not wonder how extremely Mugeeth loves Bareera and how intensely she hates him!" Afterwards, the messenger went to plead with her on behalf of Mugeeth. He said why would you not consider going back to your husband.

In a different narration, he added "besides, you have a child together". She responded "O messenger of Allah, are you ordering me?"

He replied: no, I am only interceding for him. She said "I do not love him. [I will not return to him even if I am gifted so and so, since I do not love him].[4]

[1] 40 dirhams.

[2] Mother of believers.

[3] In Islam, the right to divorce is in the hands of the husband and not his wife. However, a freed married slave has the choice either to be with her husband from slavery or to decide not to continue living as couples. In addition, any married wife who has lost interest in her husband and fears it may lead to something grave like adultery can apply for **Khul'u (Khala)**, so that the husband will be ordered to dissolve the marriage, after a careful examination of her presented excuses and the situation at hand.

[4] From a different narration.

Majnunu Layla

The world has seen countless mad men, who were in completely different conditions. Many a pursuer has walked on the face of the earth. Work of poetry, has since time immemorial been celebrated. The interesting thing about poets is that they transmute their feelings into words. To them, it is the way to express oneself and, in the course, pain is somehow subdued.

Long time ago, in a very far land away, where once lived a boy in the tribe of Bani Āmir[1] by the name, Qais[2]. Layla[3] has been his playmate since childhood. She was the daughter of his uncle. They would play together with goat kid. Their regular conversation since childhood strengthened the bond between them. Layla was well equipped with talent of poetry and ancient Arabic history, from polytheistic age to Islamic era.

Young lads from her tribe would gather around her to listen to history and poetry. Qais was part of those lads. There was not a lad, in the tribe of Bani Āmir, whom Layla liked and respected more than Qais. It reached the point where whenever a lad wanted a favour from Layla, he would go to Qais to intercede for him. This continued for a time until both their families suspected a thing going on between them.

One day, Qais asked Layla for a favour, for himself, to know whether she feels the same way as he feels about her but she turned him down. He felt bad and wept his eyes for her decline. Then he recited a poem expressing his unrequited love, in which were the following,

[1] Letter 'A' is elongated in pronunciation.
[2] Qais, son of Mulawwah.
[3] Laila, daughter of Sa'ad Bun Mahdi.

[1]

مضـــى زمان والناس يسـتشـفعون بي فهـل لـي إلـى ليلـى الغـداة شـــفيعُ

تـعلقـتُ ليلـى وهـي غِرٌّ صـــغيرة ولم يبـد للأتراب من ثـديهـا حجمُ

صـــغيرين نرعى البهم يـا ليـت أننـا إلـى اليوم لم نكبرْ ولم تكبر البـهمُ

Epochs have passed when people, would come to me for intercession.
But this morning, is there anyone to intercede for me with Layla?
I loved Layla when she was still young and innocent,
Before her breasts had taken shape like those of her peers.
As children, we herded the lambs – O goodness! How I wish
That to this day we never had grown up and neither had the lambs.

Upon hearing this, Layla cried and replied:

وكلٌّ مظهر للناس بغضًا وكُلٌّ عند صاحبه مكينُ

تَخبّرُنا العيونُ بما أردنا وفي القلبين ثَمَّ هوىً دفين

Each of us shows the world a mask of pride,
Yet each to the other is deeply attached.
Our eyes confess what the longing lips conceal,
Two hearts in silence bound by love they feel.

[1] Diwan Qays ibn al-Mulawwah (p. 28).

Immediately after hearing this, Qais passed out[1]. When he regained consciousness, he sang:

صــريعٌ مــن الحــب المبــرَّحِ والهــوى وأي فتــى مــن عِلّــةِ الحــب يسـلمُ

Struck down by burning love and passion I am

And which lad has ever escaped love's affliction?

Those who were present, brought to the attention of Layla's father, what happened. Her family locked her inside their home and prevented her from meeting any other person. They then reported him to the king, who warned him that visiting Layla would mean his death. This was the interval where Qais's madness began. From then, they would call him Majnunu Layla[2].

When his love for her and his subsequent torment became famous to people, his father and brothers, were worried of his situation and so, they went to plead with Layla's father. They asked that he considered closeness and ties of relation to wed Layla to Qais. They informed him that Qais was in torment but he refuted and said "By Allah! I do not wish Arabs to say, he wed off his daughter to a mad playboy". Over here, we should note that the Arab despised wedding off their daughters to people like that. Especially, someone whose poems had captured the name of their daughter as people might mistake it for a marriage done to save face and that there was an inappropriate relation between them.

Qais's father was advised to send him to Makkah for pilgrimage; maybe Allah will heal him from his trial. His father rode with him on a camel. When they reached Makkah, the father said, O Qais! Embrace the curtain of Ka`bah. He did. Then the

[1] Fainted.

[2] Majnunu Laila; an epithet – meaning Laila's madman. He was not an actual madman but a kind that has been made by love to appear as such.

father asked of him again: say, O Lord! Relieve me from Layla's love. Qais said, O Lord! Bless me with Layla and her companionship. His father hit him in the chest and asked him forcefully to pray for a relief but Qais refused and recited:

يـــا رب إنـــك ذو مـــنٍّ ومغفـــرة بَيِّـــتْ بعافيـــةٍ ليـــلَ المحبينـــا

يـــا رب لا تســـلُبَنِّي حبهـــا أبـــدا ويـــرحم الله عبـــدا قـــال آمينـــا

وإن أعـط ليلـى فـي حيـاتي لـم يَتُـبْ إلـــى الله عبـــدٌ توبـــةً لا أتوبهـــا

O Lord! You are of infinite grace and mercy,

Let Layla sleep in peace, with health at her side.

O Lord, never relieve me from her love,

And may Allah be merciful to the soul who whispers "Let it be."

If I should ever be granted Layla in this life,

No servant would repent to Allah better than I would.

Mahdi wed off his daughter to Ward[1] Ath – Thaqafi. Hence, Majnun would roam from town to town reciting sad poems. In them, he expressed his ardent and passionate love for Layla. When Majnun learnt of her marriage, he fled the tribal camp and ended up wandering. He recited tormenting love poems to himself and to others. Sometimes, he wrote in the sand with a stick. Layla fell ill after marriage and eventually died. Others postulated she died from heartbreak, for not being able to see her love, Qais.

[1] The name Ward is an Arabic word which means rose flower.

Majnun lamented:

أَمُـــرُّ علـــى الـــديار ديـــار ليلـــى أَقبّـــلُ ذا الجـــدارَ وذا الجـــدارَ

ومـــا حـــب الـــديارِ شَـــغَفْنَ قلبـــي ولكـــن حـــب مـــن ســـكن الـــديارَ

I pass by these houses, the dwellings of Layla.

I kiss this wall and that wall.

It’s not love of the walls that

Has enraptured my heart

But of the one who dwelled in them.

In 688 A.D., Majnun was found dead with a stone carved with three lines of poetry by him, close to Layla’s grave.

I Have Met the One

I Have Met the One

The only legal way of giving birth and preventing extinction of the human race is through marriage. Any other way, irrespective of its pattern is considered an abomination. However, there is an exception, Issah (AS)[1]. His birth was a miracle. Aside him, it has been the tradition and commandment of the Lord that we marry to give birth. It is in view of this, any child born out of wedlock is hardly recognized by society.

One of the biggest blessings He has bestowed mankind with is the creation of their wives from the same species.

Allah said:
{And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect}[2]

Indeed, the messenger (ﷺ) did marry and instructed his followers to do so, as in his (ﷺ) response to a group of companions who went to his house and inquired of his worship, from which one promised to fast perpetually, a fellow too promised to pray unceasingly every night and another promised not to marry[3].

When you are set to marry, choose the ones you love and those of whom you are sure are fertile. For his (ﷺ) command: "Marry the ones you love, the fertile ones, for I will boast with you to other nations, on the judgement day"[4].

[1] Born without a father.
[2] Qur'an Chapter 30, verse 21.
[3] Al-Bukhari (5063) and Muslim (1401).

[4] Irwa' al-Ghalil (1784) and Sahih al-Targhib wa al-Tarhib (1921).

How do I know I love him/her?

When you love someone, you do not remember them because they are always on your mind and in your heart. You do not need to "re – member" them because they are already members of your club. Where there is love, there is peace and comfort. The person you love is the one you think of lastly before going to bed and the first to think of after waking up.

When you are fond of the opposite sex for no reason, you seem to find everything they do amusing and always applauding them for almost no tangible reason. When the sight of them alone makes you smile and talking to them brings you joy, trust me, you are in love. When love strikes you, there is no remedy but to welcome it with open arms. Love makes your partner in your eyes, supernatural.

A poet recited:

أمـــا تراني كلمـــا جئـــت طارقـــا وجـــدت بهـــا طيبـــا وإن لـــم تطيـــب

Do you not see that whenever

I pay her a visit at night,

I smell from her perfume,

Even when she did not apply any?

Shuraih bun al-Harith al-Qadi said:

رأيـــت رجـــالاً يضـــربون نســـاءهم فشـــلّت يميني ـــي حـــين أضـــرب زينبـــا

أأضـــربها مـــن غيـــر ذنـــب أتـــت بـــه فمـــا العـــدلُ منـــى ضـــرب مـــن لـــيس مـــذنبا

فزينـــب شـــمسٌ والنســـاء كواكـــبُ إذا طلعـــت لـــم تبـــدُ مـــنهن كوكبـــا

I saw men beating up their wives but

My right arm failed me when I intended beating Zainab.

Shall I beat her for no sin she has committed?

What justice will that be, beating the innocent?

Zainab is the sun and all other women are but stars.

When she appears, no single star comes to sight.

al-Mutanabi said:

كـــل جـــريح ترجـــى ســـلامته إلا فـــــؤادًا رمتـــــه عيناهـــــا

Every wounded is expected to recover,

Except a heart struck by her pair of eyes.

Indeed, the above poems depict the level of obsession and fondness those poets had for their lovers. The secret of love is bringing comfort to the soul. He whosoever says he loves a lady, who does not make him feel happy or bring him comfort is a liar[1]. More has been discussed about love in previous chapters, you may refer to them.

Whom should I marry?

The first criteria to consider for marriage is religion. The best man is he, who marries a pious woman and the opposite is true for women. Therefore, any other benefit aside religion is a bonus. For a very long time, some clerics have been mistaken the famous saying of the messenger (ﷺ)[2]: A woman is married for four things, which are:

[1] And vice – versa.

[2] Al-Bukhari (5090) and Muslim (1466)

(a) Wealth (b) Status (c) Beauty (d) Religion

They translated it that he, the messenger (ﷺ) instructed us to marry for the sake of these four things when in reality, he was warning against such choices. When you take a close look, you will see religion is placed at the latter part of the choices. However, He instructed us to marry the pious woman or else we will regret in the end. Meaning he gave out his (ﷺ) choice for marriage and instructed that we abide by it, after having stated what people normally consider.

For this, it is to be known that one does not marry simply because of their partner to be 's wealth, status or beauty. Rather, marriage must base on religion. If the person happens to be pious and rich, pious and prominent or pious and beautiful/handsome then Ma sha Allah, that is a plus.

A pious spouse?

A spouse is someone with whom you are willing to spend the rest of your life together. Since they play an equally important role in raising your kids, they must be pious. Before you question the behaviour of a child, you must first investigate the type of training they received from home. Always remember that marriage is an avenue for preparing the human race for development and prosperity.

The parent who teaches his/her child morality, such a parent is likely to be revered by that kid. When children perform their filial duties appropriately, their lives are enriched and enlightened. Therefore, you must teach your family the religion of Islam and what their Lord requires of them. If not, you must pay a tutor to teach them. This is the more reason why you must start with your wife because a pious and knowledgeable wife will lead her wards to piety and knowledge seeking. Likewise, a wayward and dumb spouse will teach her kids her ways, voluntarily or involuntarily.

There was a story of a man, who on his deathbed, said to his children, you must thank me for three favours I have done for you.

They replied, O! Dad, we know you gave us:

(1) Good upbringing.

(2) Capital to start business.

They then asked, what was the last thing?

He responded: It was the first thing, by choosing for you, a mother, whom you would not be insulted over (a good woman).

After you have met the person, you think is right for you to marry, do not forget to perform **Istikhaara**. Thus, praying for Allah's choice. As the name itself suggests, you pray to request for the best of your choice and if your choice is not best for you then Allah replaces it with the best choice from your available options.

How to perform Istikhaarah

Jabir bun Abdullah[1] ﷺ reported: the messenger of Allah (ﷺ) used to teach his companions Istikhaara in all matters, just as he used to teach them a verse from the Qur'an[2]. He would say, whenever one of you intends on doing something, he should pray two raka'at aside the (five) compulsory prayers. Then he should say:

اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علّام الغيوب. اللهم إن كنت تعلم أن هذا الأمر – ثم يسمّيه بعينه – خير لي في عاجل أمري وآجله ـ قال: أو في ديني ومعاشي وعاقبة أمري – فاقدره لي ويسره لي ثم بارك لي فيه.

اللهم إن كنت تعلم أنه شرٌّ لي في ديني ومعاشي وعاقبة أمري – أو قال في عاجل أمري وآجله ـ فاصرفني عنه واقدر لي الخيرَ حيث كان ثم رضّني به.[3]

Translation:

O Lord! I ask for your choice with your (absolute) knowledge. I seek strength from your prevailing power (over all things). I ask for a favour, from your great bounty. For You are the Powerful but I am powerless.

You are the Knower of all things but I am ignorant. You are the Knower of the unseen[4].

---

[1] **Jabir** was one of the companions with the most narrations from the messenger ﷺ**.** He was a very obedient son. His dad, Abdullah died in Jihad (battle on the course of Allah), leaving behind debt for him to pay. Moreover, he took care of his sisters after the demise of his father. Jabir has fought many battles on the course of Allah. Furthermore, he was a gem to knowledge seekers. Some of those who narrated from him were:
Ibnul Musayyib, Ataa Bun Abi Rabāh and al-Hassan al-Basri.

Jabir was the one who reported the pilgrimage of the messenger ﷺ in detail. He lived to old age, lost his eyesight and died at close to 90 years old.

[2] They would request for addition, only after they have completely understood the previous ones and have applied them in their lives. This right here strikes the difference between knowledge of the earlier generations and the late generations. The former combined knowledge, understanding and application while the latter entirely depend on only knowledge with crooked understanding.

[3] Al-Bukhari (7390)

[4] The Arabic word in the hadith is "Gaib", which means any knowledge that escapes the reach of creatures. Example: number of drops in a rainfall, date and time of death before its occurrence, judgement day etc.

O Lord! If You know this matter (then he states his need) is good for me, in this life and the hereafter. (Or he said)[1]: in my religious life, social life and my last hour (in life) then decree it for me, ease it for me and bless it for me.

O Lord! If You know that this matter (then he states his need) is evil for me in my religious life, social life and my last hour (in life), (or he said): in this life and the hereafter then turn me away from it. In addition, decree for me goodness, wherever it is and cause me to be pleased with it.

Commentary:

The messenger of Allah (ﷺ) used to teach his companions Istikhaara in all matters, just like he used to teach them a verse from the Qur'an –

Istikhaara is for not only marriage but rather any matter that one has to undertake, which includes travel, contractual agreement etc.

However, some matters do not require Istikhaara. Such as education and knowledge seeking, prayer and committing good deeds. For knowledge seeking, one may only perform Istikhaara for a better choice from his available options, such as praying for the best choice of school one intends enrolling in…Allah knows best.

O Lord! – This teaches us reverence and courtesy when praying. We beg Him, Allah azza wa jal and do not command Him.

I ask for Your choice with Your (absolute) knowledge. I seek strength from Your prevailing power (over all things). I am asking for a favour, from Your great bounty. For You are the Powerful but I am powerless. You are the Knower of all things but I am ignorant. You are the Knower of the unseen

[1] The narrator was confused as to which of the two sentences was said by the Messenger ﷺ. However, this does not affect the authenticity of the narration because all companions of the messenger ﷺ are just – this is a known principle in ***Mustalahul hadith*** (the science of hadith). However, one should not combine the two sentences when performing Istikhaara. They may either choose the one before "Or he said" or the one after it.

– Before praying for something, there is the need to glorify Him, azza wa jal. In praising and glorifying Him, one must use only words and attributes He used to glorify Himself or with what the messenger (ﷺ)[1] described Him.

If You know this matter (then he states his need) is good for me, in this life and the hereafter. (Or he said): in my religious life, social life and my last hour (in life) then decree it for me, ease it for me and bless it for me – one must always pray for the best even if it turns out to be the opposite of what he/she desires.

(Then he states his need) – When you reach here, state your matter. Thus, what you intend on doing. When you state it, remember not to add the sentence **(then he states his need).** I.e., if your matter is marriage then your statement should be *O Lord! If you know that, this marriage is good for me*…to the end.

Note:

A transliteration is not provided here for two reasons:

(a) It is not compulsory to say a prayer in Arabic except where indicated to do so in the traditions of the messenger (ﷺ)[2].

(b) Transliteration shrinks the quality and accuracy of words' meaning more than does translation. Furthermore, it cripples one from being able to learn the language. Therefore, people must desist from transliterating Qur'anic text, for its consequences are grave…Allah knows best.

One may ask, how about "Allah azza wa jal" "Allahul Musta'an" "Suallallahu alaihi wa sallam" and the rest? Well, provided readers may be able to understand them correctly and to pronounce them more accurately, then there is no problem.

[1] [Al-Albani, M.N.D. Al-Tawassul: Anwa'uhu wa Ahkamuhu]
[Al-'Uthaymin, M.S. Sharh Lum'at al-I'tiqad li Ibn Qudamah].

[2] You may seek the assistance of someone close to you, who is good in Arabic to help you with the Istikhaara prayer, provided above or yet still, you may search for the audio recitation online to download.

Usually, transliteration targets non –Muslims and new reverts into Islam, which is wrong. It is far better to learn the deen in your mother tongue than to do so with transliteration. Therefore, those who engage in calling non – believers to Islam in particular, and Muslim clerics at large are called upon to see to it that new reverts are guided step by step to know the deen and how best to practice it. For this, there is the need for an Islamic center to be built in every Islamic society, which will include an office dedicated for reverts.

Marriage

Marriage

The deen of Islam advocates for marriage and discourages celibacy. Marriage is indeed the gateway to blessings and wealth. The benefits that come with it are enormous, uncountable and immeasurable. It is the only avenue that permits that which is prohibited. The married and the unmarried are not the same, even in the eyes of community. Man is created needy of many things but most importantly, a woman and vice – versa. Going back to our history, we find out how the upper rib of our father, **Adam (AS)** was used to create our mother, **Hawa**. By this, we realize that man is never complete, not without his missing rib. Thus, not without a woman.

Indeed, the messenger of Allah (ﷺ) has instructed any Muslim with the **means**, to marry. In his statement:

{O gathering of men! Whosoever has the **means** then he should marry. Indeed, it is the best for lowering gaze (from looking at forbidden things) and the best protection for private part (from illegal sexual acts) but he, who has no means should fast, for it is protection for him}[1].

Explanation:

Means in the hadith is the health and strength to engage in sexual activity (on the condition that one has all the provisional requirements for marriage. However, he who has the strength but has no provisional requirement is instructed to fast[2].

Lowering gaze – Believers are instructed to lower their gaze from looking at forbidden things.

[1] al-Bukhari (5065) and Muslim (1400).

[2] Abstaining from food and drink with the intention of worship.

Allah said:

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) That is purer for them. Verily, Allah is All – Aware of what they do"[1].

But he, who has no means should fast, for it is protection for him: sexual drive or libido, grows in relation with food consumption. Therefore, when you fast, the libido is in a way subdued to a moderate level.

Note:

Masturbation is prohibited in Islam. Even though some scholars gave permission to someone who fears that if not, might engage in illegal intercourse, to practise it occasionally.[2] The messenger's (ﷺ) command still stands, which is **but he, who has no means should fast, for it is protection for him**. If there was a better option, he, the messenger (ﷺ) would have made known to his companions.

Whenever the topic "love and marriage" is brought up to be discussed among Muslims, it is wrongful and shameful for one to base the entire discussion on stories from "Romeo and Juliet", "Bonnie and Clyde", "Korean Drama", "Telenovela Series" etc. We must all learn from the best of creation, the husband of A'isha (رضي الله عنها), the father of Qasim, the last and the best messenger, Muhammad (ﷺ).

He was once asked "who is the most beloved to you?" He replied, A'isha. The questioner said: no, I mean in men. The messenger (ﷺ) replied, her father. Subhaana – Llah! Look at how he related his love for his wife with that of her father. He could have simply said **Abubakar** and yet still, he decided to say her father. She too, would swear with "By the Lord of Muhammad". Unfortunately, the present generation has lost this precious treasure (Islamic history).

[1] Surah an-Nur, verse 30.

[2] Ash-Shawkani, M. ibn 'A., 1994. Bulugh al-Muna fi Hukm al-Istimna' (Attaining the Desired Ruling on Masturbation). Edited by A. Mashhur Hassan Aal Salman. 1st ed. Riyad: Dar as-Sumay'i.

The Significance of Dowry

Dowry: an amount of money paid by groom to bride, either in cash or fixed asset, instantly or agreed upon to be paid at a later date.

The payment of dowry is mandatory. Allah said in as-Surah an-Nisa, Verse 4:

{And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful)}

Therefore, the Islamic groom must pay Mahr/ dowry to his bride. His elders, on his behalf, pay the money to the elders of his wife. In addition, the person in charge of receiving the dowry must pay it to the bride. Although the above verse is a command to the husband and not the elders[1], they the elders, must give off her dowry to her. Allah's command is very clear "And give to the women (whom you marry) their Mahr", meaning whoever receives it on their behalf must also pay it to them. Furthermore, the dowry must be announced publicly during the wedding.

The **significance of dowry** is that it serves as a permission to her private part. As it is known, the private part is prohibited to everyone. Hence, the payment of dowry is a form of token, commanded by Allah to be given to the bride. However, this is not a conclusion that whoever pays off the dowry can engage in coitus with the female before the final tying of knot.

Oh my God! How I wish today's generation knew of such honour offered to it by Islam, its promiscuity would not have escalated this much. I wish the females were aware of the honour granted to them by Islam. Sadly, promiscuity is now common in our communities. O goodness! This generation is sick enough not to follow commandments of Allah and his messenger (ﷺ). Such is the example of any nation, which acts contrary to the message of its prophet.

[1] Al-Baghawi, H.M. Tafsir al-Baghawi. Dar Ibn Hazm.

Heartbreakingly, today's youth know not the virtue of their own virginity. It is now a shame amongst them, for a peer to be eighteen (18) years or above and still be a virgin. Lo! This is but an irony to reasoning. Many a factor accounted to this unfortunate situation in our societies. Those factors included irresponsible parenting, wretched educational syllabus, western culture influence, lawlessness etc.

No matter how we may have failed, the battle is ongoing. It is time we go back to history and rewrite our present with good intention. Give up on the TV stars and Musicians, whom we consider as role models and embrace our real role models, whom Allah has praised in the Qur'an and whom the messenger (ﷺ) has praised in his traditions.

The least amount of dowry:

In a hadith reported by Sahl ibn Sa'ad Assaa'idi (رضي الله عنه), the messenger (ﷺ) wedded a woman to a man for chapters he had memorized from the Qur'an (as Mahr/ dowry), on condition that he taught her those chapters[1].

On the report of Uqbah bun Āmir (رضي الله عنه), the messenger of Allah (ﷺ) said, the best of dowry is its easiest[2].

There is no specific amount for dowry. Therefore, whatever the wife or her representative accepts as dowry is sufficient to be her dowry.

Flaws of Men in Marriage Ceremonies in our Society

Nowadays, it has become difficult for one to be able to distinguish an Islamic marriage ceremony from a non – Islamic one. The Zango[3] of today is far away from the once

[1] Al-Bukhari (5030) and (1425).

[2] Easiest does not necessarily mean cheap. The dowry must be neither too cheap nor too expensive for the husband. However, it is advisable that the rate falls within his level of income.

[3] A place where majority of Muslims reside.

respected image of the community. Unlike in the olden days where almost everything was Islamic. Today, we are more of a new race, which completely disgusts old traditions and always puts up an effort to wipe them out.

In the olden days, Zango was a synonym to Islam in our part of the world but I wonder whether such consideration still holds. Walima, get together or refreshment for men in marriage ceremony has basis in the religion. However, it has now been modernized to please the public.

We must always keep it in mind that marriage is an act of worship and so, one needs to follow the legalities laid down by Allah and His messenger (ﷺ).

Some of the flaws in today's marriage ceremonies among men are:

- Bachelors' night
- Sitting of the groom and his bride amidst his friends during refreshment
- Partying at the same premises of the refreshment

Bachelors' night: a form of night party, in which friends and loved ones of both the bride and groom meet at a selected avenue to boogie, with the bride and groom as guests of the moment. One can but only imagine the dresses girls, born and bred in Islamic homes show up in, during such parties. Undoubtedly, this is unorthodox and it contradicts with the true teachings of Islam.

According to **Meaghan Haire's** post "A brief history of bachelor's party" on Tuesday, June 16, 2009. Bachelors party started somewhere around the 5th century B.C. The earliest to practice it were the ancient Spartans, who used to celebrate the groom's last night as a single man. The Spartan soldiers held a dinner in their friend's name and made a toast on his behalf. From then, the celebration changed form.

Herbert Barnum Seeley[1] threw a stag party[2] in 1896, for his brother but was raided by the police after rumour circulated that a famous belly dancer, *Asha Wabe*, known for her stage name "*Little Egypt*', would be performing nude.

From then, it transformed into many forms, until it crawled into our once pure Islamic communities. This is a shame on our end that we seem to embrace anything evil, that comes to us in the name of **modern**. We neglect the fact that modern does not necessarily mean the best.

This right here is our problem. We do not seem to align our lives with Islamic teachings but with what the world now recognizes. Our beloved prophet Muhammad (ﷺ) warned his companions but the warning was indirectly to us not to follow the ways of non – Muslims, specifically, Jews & Christians.

Sitting of the groom and his bride amidst his friends during refreshment: It has become the practice of most youth in the Zango community, to order for themselves or by their best men on their behalf that the bride is brought to the men's walima or refreshment to sit next to her groom, amidst a gathering of men.

Well, there is nothing wrong with a wife sitting next to her husband but there is everything wrong with her sitting amongst men, whether she is close to her husband or not. Come on! You should know better, he who does not feel jealous over his wife is not going to enter Jannah.

Secondly, Islam does not permit the men at that particular gathering to see her beauty and adornment. Such was not recorded, neither from the traditions of the earlier generations nor from the earlier residents of Zango.

Partying at the same premises of the refreshment: nowadays, when going for rentals for the Walima or refreshment, they usually do it in full package. i.e., they rent everything, from chair, tent, microphone, loudspeakers etc. For both the purpose of

[1] Grandson of P.T. Barnum.
[2] Bachelor party.

the refreshment and "marriage party" afterwards. During which the bride is brought over for the second time but this time, to **boogie** together with her groom, in public. This is not to say that if done elsewhere like an auditorium then is permissible but to draw attention that it is more sinful.

Flaws of Women in Marriage Ceremonies in our Society

Islam has permitted for Muslims, certain practices, the same way it prohibited for them certain others. The difference between this generation and the earlier generations was that they made Islam the scale for measuring their deed whilst we made our heart desires, our scale. Women of this age have contradicted Islamic teachings than their men, particularly in marriage ceremonies. Some of those contradictions are as follows:

- Hairdo
- Clothing
- Prevention of bride from prayer
- Party

Hairdo: the artificial lengthening of the bride's hair as it is done in our communities is prohibited in Islam.

The messenger (ﷺ) said,

{Allah has cursed the woman who artificially lengthens and the woman, who seeks to have her hair artificially lengthened, and the woman who tattoos and the woman who seeks to be tattooed}[1].

In addition, partial covering or not covering at all, of the bride's hair is also contrary to the Islamic teachings. There is the need to correct this.

[1] Al-Bukhari (5937) and Muslim (2124).

Clothing: nowadays, most Muslimah[1] bride's gown is designed to display certain parts and shapes of her body. Some dresses are cleavage showy whilst almost all shapes her entire body. Only but few matches the hijab criteria.

Since we are Muslims, there is the need to act like ones. Come on! What is the point of being descent your entire life but indecent on your wedding day?

Prevention of bride from prayer: The Lord is my witness that many a bride in our community is prevented from performing obligatory prayers for the sole reason that it will wipeout her make up. Only the "pious" ones perform it later. I ask myself, what if she dies before getting the chance to perform those prayers later.

Party: Presently, party has now become a factor in wedding ceremonies. Particularly, on the end of the bride's family. Clearly, this contradicts with the orthodox Islamic teachings. The long – term effect is that the future generation will grow up thinking it is an accepted norm in the religion.

[1] A female Muslim.

Wedding night

As per the traditions of the messenger (ﷺ), there are a number of requirements and preferences on the wedding night. The following are some of those traditions:

1. **Drink:** Before anything else, it is preferred for the groom to present drink, milk, juice or the likes of it to the bride, on their first night.

Asma'u bint Yazeed[1] ﵂ narrated:

I adorned A'isha for the messenger (ﷺ). After that I came to call him to uncover (her face and have a look). He came and sat beside her. Then a (big drinking) cup, filled with milk was brought. The apostle of Allah (ﷺ) drank (from it) and passed her the cup. She lowered her head, out of shyness. I scolded and said to her; take the cup from the messenger's hand. (She said)[2]; she took and drank from it. Then the apostle of Allah (ﷺ) said to her; pass it over to your friend. Asma said, I said, "O messenger of Allah, rather you drink from it and pass it over to me from your hand.

He took it, drank from it, and then passed it over to me. She said, I sat, placed it on my laps and traced with my lips, round the cup to reach upon (the side of the cup) where the messenger drank from. Then He (ﷺ) said to a company of ladies[3], who were with me: pass it over to them. They replied: we are not hungry. He (ﷺ) said to them, do not combine hunger and lie.[4]

---

[1] **Asma'u Bintu Yazeed bun As – Sakan**. She was part of the women who pledged allegiance to the messenger ﷺ and was a warrior as well. On the day of Yarmuk, she killed nine (9) Roman soldiers. She reported ahadith from the messenger. Some of those who reported from her were:
Muhajir – Her maula (slave or freed slave), Shahru Bun Haushab and Ishaaq Bun Rāshid.
She lived to the era of Yazeed Bun Mu'awiya.

- *Al-Dhahabi (vol. 2, pp. 296 - 297)*
- Ibn Hajar al-Asqalani, *Al-Isabah fi Tamyiz al-Sahabah*, vol. 8, no. 10908.

[2] Asma'u

[3] My escort.

[4] Al-Albani, M.N.D. (1409 AH) Adab al-Zifaf. Al-Maktabah al-Islamiyyah, p.92.

2. **Placing of hand on the bride's forelock:** the traditions of the messenger (ﷺ) teach us that before consummating, the groom should place his hand on the forelock of his bride and supplicate to his Lord, by asking for blessings and seeking refuge from evil.

The messenger (ﷺ) said,
Whenever one of you marries a female or buys a female servant, he should place his hand on her forelock, say BISMILLAHI – RAHMANI – RAHEEM and pray for blessings.

He should say:

اللهم إني أسألك من خيرها وخير ما جبلتها عليه، وأعوذ بك من شرها وشر ما جبلتها عليه.[1]

Translation: O Lord! I am asking you to bless me with her goodness and the goodness on which you created her. Also, I am seeking refuge from her evilness and the evilness upon which she was created. (Evil is not related to Allah).

3. **Prayer of Couples Together:** It is preferred for both couples to pray two raka'at together. When performing this prayer, the groom must lead whilst the bride follows him from behind. They must not stand shoulder to shoulder like do two men, praying together.

Reported by Abi Saeed Maula[2] Abi Saeed. He said: I married while I was a slave. Therefore, I invited a group of companions of the messenger (ﷺ) and amongst them were Abdullah bun Mas'ud, Abu Zar and Huzaifa. He said, (when it was time for prayer) the iqama was said. Abu Zar took the lead (as imam for that particular prayer but) they said, draw back!

He asked, is that so? And they replied, yes. (Abi Saeed) said, I led them (in prayer) while I was a slave. They taught me and said to me, when your wife is brought to you,

[1]Al-Albani, M.N.D. (1409 AH) Adab al-Zifaf. Al-Maktabah al-Islamiyyah, pp.92-93

[2] An Arabic word used for loved one, slave, freed slave or master. Thus, a slave is maula to his master, the same way the master is maula to him.

pray with her, two raka'at. Then ask Allah for blessings that came with her and seek His refuge from the evilness that came with her. Afterwards, your matter! Your bride's matter![1]

Narrated by Shaqeeq. He said, a man called Abu Hareez came and said, I have married a young slave girl but I am afraid she might anger me. Abdullah (Ibn Mas'ud) said: Indeed, affection is from Allah, anger is from the devil. He wants to make displeasing to you, what Allah has made lawful for you. When she (your bride) is brought to you, instruct her to pray two raka'at with you.

He added in a different narration,

In addition, say, O Allah! Bless my family for me and bless me for them. O Allah! Unite us as you do, in goodness and separate us as you do, to something better.[2]

4. **What to say before marriage consummation:** The groom should say the following before consummating his marriage:

اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا

O Lord! Safeguard us from the devil and keep him away from what (child) you provide us.

The messenger (ﷺ) said:

If Allah destines for them a child, the devil may never be able to overcome it.[3]

5. **Preferred sleep position:** It is lawful for husband to come to his wife in any position of his liking, provided he enters through the front path. For the Jews

[1] Al-Albani, M.N.D. (1409 AH) Adab al-Zifaf. Al-Maktabah al-Islamiyyah, p. 94.

[2] Same source, p. 95.

[3] al-Bukhari (3271) and Muslim (1434).

used to say that when a husband comes to his wife from behind through the front path, she would give birth to a cross – eyed child. This created a problem when the Muslims from Makkah started marrying Muslimahs from Madina, as their traditional norms differed.

Then Allah revealed:

{Your wives are a tilth for you, so go to your tilth when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselves. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ)}.[1]

Jabir bun Abdullah[2] ﷺ reported:

{The Jews used to say, when a man comes to his wife from behind but through her front path, their (to be born) child becomes cross – eyed. Therefore, the verse "Your wives are a tilth for you, so go to your tilth when or how you will" was revealed.[3]

6. **Prohibition of Anal Sex:** Islam prohibits for a husband to come to his wife in her anus. In fact, anal sex is a grave sin in Islam and the one who engages in it, if does not repent is for sure to face the wrath of Allah ﷻ.

For the verses and ahadith[4]:

{Your wives are a tilth for you, so go to your tilth when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselves. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ)}[5]

[1] Surah al-Baqarah, verse 223.
[2] Reporter of the hadith on ***How to Perform Istikhaara***.
[3] al-Bukhari (4528) and Muslim (1435)

[4] Plural of hadith.
[5] Surah al-Baqarah, verse 223.

{And those who guard their chastity (i.e. private part, from illegal sexual acts)

Except from their wives or (the captives and slaves) and that their hands possess, for then they are free from blame; But whoever seeks beyond that, then those are the transgressors ;}[1]

One may think, "Okay, the last verse mentioned except your wives or your slaves. Meaning, I can enter my property through whichever path I wish!"

Well, the first verse clearly explains the subsequent ones. Your wife is lawful to you but Islam prohibited you to come to her in the anus. "*When"* or "*how"* is quite different from "where". This is elaborated in the following ahadith:

{Allah will not look at a man[2], who came to his wife in her anus}[3]

{Cursed is he, who comes to (his) woman in her anus}[4]

{He, who engages in intercourse with his wife in her menstrual period or in her anus or attends to a soothsayer and trusts whatever he tells, has disbelieved in what was revealed to Muhammad (ﷺ)}[5]

7. **Prohibition of Spreading Bed Secrets**: it is not acceptable per the Islamic teaching for either of the couple to spread bed secrets. Thus, neither the husband nor the wife should tell a third party, what happens between them and their spouse, in bed.

   Asma bint Yazeed[6] رضي الله عنها reported: I was at the messenger's (ﷺ) circle (of knowledge) and (it happened that both) men and women were seated. Then the

[1] Surah al-Muminun, verse 5 – 7.
[2] With the face of mercy.
[3] Sahih al-Jami' as-Saghir (7802).
[4] Sahih al-Jami' as-Saghir (5889) and Sahih at-Targhib wa al-Tarhib (2432)
[5] Abu Dawud (3904) and Irwa' al-Ghalil (2006)
[6] Reporter of hadith ***on drink under "wedding night"***.

messenger said, perhaps a man tells what he does with his wife (wife) and perhaps a woman tells what she does with her husband? The people kept mute. Then she (Asma)[1] said: Exactly, by Allah! O messenger of Allah! Indeed, the women do and the men do. He said, then do not practise such, for it is as the example of a he – devil, who meets a she – devil on the road and then engaged in intercourse with her, whilst people were watching.[2]

[1] The reporter.

[2] Sahih al-Jami‘ as-Saghir (4008) and Sahih at-Targhib wa al-Tarhib (2022)

Build Your Own Paradise

Build Your Own Paradise

Happiness is not measured by one's level of income. To live happily is a choice couples make in their marriage life. The type of person one chooses as life partner is going to define whether they are going to be happy together or not. A good spouse is a sign of happiness in one's life. On the other hand, a bad one is also a sign of unhappiness.

The prophet (ﷺ) said,

{Four things are part of happiness: a righteous wife, a spacious dwelling, a righteous neighbour and a comfortable mount[1]. Also, four things are part of misery: a bad neighbour, a bad wife, a bad mount and restrictive dwelling}.[2]

Umamah bint al-Harith's Advice

A smart woman in history, by the name ***Umamah bint Al – Harith*** gave a witty advice to her daughter, on her wedding day.

She said:

"My daughter, you have separated from the nation (womb) from which you emerged. You have left behind the nest in which you grew to a nest, you know not. To a companion with whom you are not familiar. By having authority over you, he is now your king. Be to him a slave, he will be a slave to you. Preserve ten (10) qualities for they will be treasure for you in the future:

1st and 2nd: Compliance with him with contentment, good listening and obedience.

3rd and 4th: Distancing his sight and smell. His eyes must not see an unpleasant sight in you. In addition, his nose must smell from you, only pleasant smell.

[1] Horse or camel, which can be compared to motor vehicles in the modern day as a means of transport.
[2] Silsilat al-Ahadith as-Sahihah (282).

5th and 6th: Keep in mind his eating and sleeping time. For frequent hunger intensifies the flame of anger and disturbed sleep brings about fury.

7th and 8th: Safeguard for him his wealth, be concerned with his kinsfolk and family (yourself included). The core of amassing wealth is proper accounting and in family, effective management.

9th and 10th: Neither disobey his command nor spread his secret. For when you disobey his command, you make him feel bitter and when you spread his secret, he will forever not trust you. Again, be careful not to either rejoice in front of him, when he is in a bad mood or express sadness when he is in a good mood.

And know, you would not possess the above and still be unable to link his desire to yours and his agreement to yours, in what you like and in what you dislike."[1]

Rather than what many people think, good relation is the missing ingredient in most marriages. Whenever spouses present an issue between them for counselling and reconciliation, you are likely to hear the line "I give her all the necessary provisions (monetary – wise) but I do not know what is wrong with her". Well, women same as men, do not need only money to survive. They require other important stuffs, if not more than then equivalent to money. The story of Ummu Zar'in is evidence to that.

[1] al-Minshawi, M.S. Fannu at-Ta'amul bayna – Zawjayn.

The story of Ummu Zar'in

A'isha (ﷺ) reported:

{Eleven women sat and made an agreement not to hide a word from their husbands' behaviours.

The 1st said: my husband is camel meat[1] on top of a bumpy mountain. There is no ease in climbing and the meat is not fleshy to excite you to climb.

- He has a very bad manner and there is absolutely no joy in living with him.

The 2nd said: My husband, I will not say a word about him. I am afraid he will divorce me. If I am to talk about him, I will leave not an atom of his behaviour.

- Life with her husband is a living hell. She is afraid to be divorced, should he learn of what she said in his absence. Besides, there are children between them and this may cost them their future.

The 3rd said: My husband is "Al – Ashannaq"[2]. If I say word, I will be divorced and when I keep mute, I am shunned.

- Any woman living with this man needs a serious intervention. He cheats you in numerous ways. Talk and be divorced, keep quiet and be neglected.

The 4th said: My husband is like the night of "Tihaamah"[3], neither hot nor cold and there is no fear (living with him).

- This one is a good spouse. He is not too harsh and not too loose. He relates perfectly with his wife according to the given situation. As his wife, you have no fear of being insulted or abused.

[1] In leanness.
[2] A tall man, who is accused for his abnormal height and bad behaviour.
[3] Makkah and neighbouring towns.

The 5th said: My husband is a cub when he enters and a fully – grown lion when he goes out. In addition, he is not asked on what he already knew.[1]

- This wife defines her husband as a cub indoors and a fully – grown lion outdoors. Meaning he does well in satisfying her needs and he is courageous among his friends.

The 6th said: my husband, when he eats, he gorges[2]. When he drinks, he gormandizes. When he sleeps, he covers up himself on his side of the bed and does not extend his hand (to my part) to check what is going on (with me).

- A glutton husband, someone who is greedy and always puts his interest first. The worst thing is he neither satisfies her needs nor is he interested in knowing her well – being.

The 7th said: my husband is weak, uncultured and a dullard. Either he injures your head, break your limb or exert both sufferings on you.

- A violent husband, who considers his wife, his punching bag. As his wife, you would be lucky to either be injured in the head or to have your limb broken because he normally does the two together.

The 8th said: my husband, his touch is the touch of rabbit. His smell is the fragrance of "zarnab"[3].

- A very caring spouse. His touch is smooth, same as his behaviour. His smell is alluring, same as his fragrance. He is the dream of every woman.

[1] What he knew of its shortage from foodstuffs and drinks because he will definitely buy to reimburse them.
[2] He gobbles up food.
[3] A plant with a good smell used in preparation of perfume.

The 9th said: my husband, a noble foundation, a long swift blade, many ashes, house close to "naad"[1].

- A man with good reputation. He is a courageous and an extremely generous man, who lives close to people so that they can always stop by to eat.

The 10th said: my husband is Malik. Who then is Malik? Malik is better than that[2]. He has a lot of animals' pen but only a few herds are sent out for pasture – grazing. When they hear the flute sound, they become certain that their days are over.

- The most generous of all men. He always sends a very few of his livestock for pasture grazing, leaving behind much, should in case arrive some guests. Over the years, it has been his culture to order for a flute to be blown upon the arrival of guest(s), to the extent that the animals had grown familiar with that peculiar sound.

The 11th said: My husband is Abu Zar'in. Who then is Abu Zar'in? He was the one who set my ears in motion (expensive earrings) and made me chubby. He made me happy that I became happy with myself. He found me in a family with less livestock (poor) and placed me in a family with abundant livestock (wealthy). In his house, I say what I want without been scorned at. I sleep past dawn, without been woken up to do house chores. I drink and even leave some out of satisfaction.

Mother of Abu Zar'in – who then is the mother of Abu Zar'in? Her shop is filled with foodstuffs and her house is spacious (for welcoming guests and the homeless).

Son of Abu Zar'in – who then is the son of Abu Zar'in? He is an equal half of a date[3] (neither slim nor fat). His favourite meal is the frontal limb of a goat.

[1] A place where a group of people gathers to discuss matters concerning them.
[2] Meaning he is better than what was said.

[3] A fruit.

Daughter of Abu Zar'in – who then is the daughter of Abu Zar'in? Obedient to her father and mother. Her clothes, not oversize (she is not too lean), sorrow of her rival (out of jealousy).

Servant of Abu Zar'in – who then is the servant of Abu Zar'in? She does not send out gossip from our house. She does not steal food items and sell elsewhere. She does not leave our house in filth.

She (Ummu Zar'in) said: one day, Abu Zar'in went out to trade in the summer of milk, when butters were extracted. Then he met a woman with (her) two little boys, like cubs of lioness (pretty and lively) playing with two pomegranates[1]. He finally divorced me and married her.

Afterwards, I married a richer man, who had a swift stallion and a sharp blade[2]. He gave me, male and female of any type of livestock as dowry and told me, eat Ummu Zar'in and gift to anyone you desire from your family.

She said, if I am to add up all that he gave me and compare, it does not equal the smallest drinking cup from Abu Zar'in's house.

A'isha (ﷺ) said, and then the messenger (ﷺ) said to me, I am like Abu Zar'in to you (except I will not divorce you).[3]

- Abu Zar'in has been such an amazing husband. From Ummu Zar'in's statement "If I am to add up all that he gave me…", we understand that he was very kind to her to an extent that they have divorced but she still values him a worthy person. Moreover, she spoke of him in detail much more than did the other women. As she went ahead to speak high of his mother, son, daughter and even his house – help.

[1] Her bosom, which resemble pomegranate in size.
[2] Evidence that he was courageous.
[3] al-Bukhari (5189) and Muslim (2448).

***Moral lesson**:*

Happiness of a woman in her matrimonial home is based on how well she is treated by her husband. The most important factor here is communication. How effective the communication is between you and your spouse determines how joyful or sad you are in your marital home. Also, remember as a couple, you are a team and a team must maintain *esprit de corps*[1].

[1] Esprit de corps: one of ***Henri Fayol's*** 14 principles of management, which translates "together we achieve". It is a shared spirit of comradeship, enthusiasm and devotion to a cause among the members of a group.

Halal Magic[1]

An Islamic scholar and author, by the name ***Waheed Abdul Salam Baali*** wrote a page in his book "as-Sarim al-Battar fi at-Tasaddi li as-Saharati al-Ashrar. 10th edn. Dar Ibn al-Jawzi", which he entitled ***halal magic***. What he meant by halal magic was enchanting qualities that produce remarkable results between couples.

He wrote as follows:

"This is a piece of advice I am giving out to the Muslim wife, which is it is possible for her to spellbind her husband by a lot of adornment and beautification. He must neither see a detestable sight nor smell but pleasant fragrance. She must interact with him, with glistening smile, good words, perfect advice, protecting her husband's asset, taking good care of their children and be obedient to her husband, except in committing sin against Allah. However, when we turn to look at our society today, we see shocking contradiction in this matter. When we look, we find a wife beautifying and adorning in her best ornaments and then going out as if on her bridal night. She only does this when going to a ceremony or when visiting one of her friends.

When she returns back home, she washes off her makeup and removes her adornments, waiting for the next occasion while her poor husband, who bought them is denied from enjoying them. He only sees her in timeworn dresses, Smell from cooking, onion and garlic diffusing from her. Had the wife been wise, she would have known that her husband was in the best position to enjoy her beauty and adornment. Whenever your husband leaves home, you must hurry to finish all house chores.

When you are done, bath, beautify yourself and wait for him. When he returns, he sees before him, a beautiful wife, a ready meal and a tidy house. These increase his love

[1] This was in ***Shaikh Waheed Abdu - Salaam Baali's*** earlier edition of ***"as-Sarimul Battar"***. I think - Allah knows best - the reason for taking it out was to tell the world that there is no type of magic that is halal. However, this is a metaphorical meaning and does not in any way suggest that any form of black magic is halal.

for you and he would hold on to no one but you. This is what is termed as *halal magic*. Especially, when the wife intends to obey Allah in beautifying herself for her husband and aiding him to protect his sight from haram. This is because the sated does not crave for food but the deprived and hungry one does. Hold on to these words, for they are indeed precious".[1]

The author technically used "Halal Magic" to explain ways a woman can make herself attractive to her husband. Therefore, he in no way meant there is a type of magic, which is halal or lawful, literally. In fact, whoever read the book under discussion would have understood that the focus of the book was to fight black magic as the full title reads.

Now the question is:

Is it permissible for a man to use black magic to strengthen the love between him and his spouse or vice versa?

To answer this question, I would like to quote a topic from the book under discussion, titled "Sihrul Mahabba or Tiwala" or love charm in English. The author wrote and I quote

"The messenger (ﷺ) said:

{Verily, Ruqaa[2], Tamaa'im[3] and Tiwala[4] are shirk[5]}[6]

Ibn al-Athir explained: *Tiwala* is a type of magic for making a woman loveable to her husband. It is part of polytheism because of their belief that it has control over what Allah has destined.[7]

---

[1] Page 78.
[2] Seeking help from Jinn to cure the sick by reciting an incantation, which contains shirk.
[3] Plural for **Tameemah:** amulet worn for protection.
[4] **Love charm:** a type of spell or charm that makes people fall in love with others.
[5] Polytheism or disbelief.
[6] Abu Dawud (3883), Ibnu Majah (3530) and Silsilat al-Ahadith al-Sahihah (331).

[7] an-Nihayah fi Gharib al-Hadith (vol. 1, p. 200).

I would like to draw attention that the particular *ruqya* from the aforementioned hadith is the *ruqya* that comprises of seeking help from genie(s), devils and the likes of it, which leads to polytheism. As for ruqya with Qur'an or supplications in accordance with the Islamic law, it is permissible per consensus of the scholars of Islamic jurisprudence. Indeed, it is authentic that a hadith came in Saheeh Muslim, in which the prophet (ﷺ) said:

{There is no problem with ruqaa so long as it is not shirk}[1]

Symptoms of love charm:

- Passionate and increasing love
- Intense craving for intercourse
- Lack of patience over her (cannot live without her)
- Intense longing to see her
- Blindly obedient to her

How does love charm occur?

In most cases, a lot of misunderstanding arise between couples but it does not last long and life quickly returns to its normal nature. However, some women do not exercise patience over it but rather, quicken in going to magicians to work out a type of magic that endear them to their husbands. This is as a result of her meagerness (in knowledge) with respect to the religion or her ignorance of the fact that such is unlawful and impermissible.

So, the magician asks for any mark that traces back to the husband (Example: his handkerchief, cap, shirt, etc) with the condition that it bears the smell or sweat of the husband or that it is not new or washed and that he has worn it before. Then he (magician) takes some threads from her, with which he blows and then ties the knot.

[1] Muslim (2200)

Afterwards, he commands her to bury it in an abandoned place or he prepares for her, a magical potion or food and the worst is what is prepared using filth and the worst of it too is the use of menstrual blood and then he instructs her to place it in her husband's food, drink or perfume.

Negative effects of love charm:

- Sometimes the husband falls ill because of the effect of this magic. I[1] know of a man who was ill for 3 years because of that.

- In some cases, the magic works in the opposite effect, making the husband hate his wife. This is as the result of the ignorance of many magicians, of the principles of magic.

- In other cases, the wife works a twofold magic on her husband. So that he will detest all women and love only her. This turns out that as a result, the husband detests his mother, sisters, paternal and maternal aunties and all female members of his family.

- At times, the twofold magic operates in an opposite effect making the man detest all women, including his wife (the one responsible for the magic).

  I[2] know of a case of this same nature, where the husband divorced his wife. Then she went to the magician, a second time to untie or destroy the magic but she was surprised with the news of his death – *whosoever digs up a hole for his brother, he himself falls into it*[3].

Causes of love charm:

1. Eruption of a lot of misunderstanding between couples.

[1] Waheed Abdul Salam Baali
[2] Waheed Abdul Salam Baali
[3] A wise saying.

2. Greediness of the wife towards the money of the husband, specifically, if he is rich.

3. Sensing of the wife that her husband is going to marry another woman. Despite the fact that this is permissible with regard to the Islamic law – and there is no drawback to it. However, woman of this age, especially the one highly influenced by article(s), which contain(s) brainwashing reports, thinks that when her husband sets out to marry another wife then he does not love her. This is a shameful blunder because there are many reasons as to why a man would want to marry a second, a third or a fourth wife, although he loves his first wife.

Amongst those reasons are:

- His desire to have more kids.
- His impatience concerning intimacy during his wife's menstrual period or postpartum blood flow.
- His desire to strengthen his relation with a particular family or the likes of it".[1]

Responsibilities of couples towards each other

Happiness in marriage is ensured when partners perform their responsibilities duly. There is the need for effective communication and corporate effort to co-exist peacefully. The husband is liable as well as the wife for success or failure of their marriage. Although their responsibilities vary. There are some which they both share.

Shared responsibilities:

i. ***Adorn yourself for your partner:*** It is the nature of the eyes, nose, mouth and ears that they prefer pleasing sight, smell, taste and news, respectively. Therefore, couples must stay positive with their looks and appearance. They must maintain good personal hygiene and must avoid appearing shabby or unkempt, diffusing bad odour or bad breath and speaking uncultured words.

[1] Al-Sarim al-Battar (pp. 76 – 78).

ii. ***Be cheerful in your home:*** smile does not burden you with anything but rather it turns your house into a happy home. Smile is an address to affection and friendship. When you enter your marital home, be sure to smile to your partner because that smile of yours makes your spouse feel happy from within their heart to the radiant face of theirs.

iii. ***Complain not frequently:*** your partner just like you are is not perfect. So, pardon their shortcomings. Also, not every fault you notice requires your complaint. Some you say a word about and several others you pretend do not exist. Pray to Allah to make them better and to make your marriage a successful one.

iv. ***Be cautious of extreme jealousy:*** the subject of jealousy is neither good nor bad. However, it depends on what, why and how. So whenever one gets jealous, there is the need to find out the following:

- What made them jealous?
- Why are they jealous?
- How did they react in response to their jealousy?

By analysing the above, we realize that jealousy is of two types:

a. Permitted jealousy
b. Prohibited jealousy

Permitted jealousy: this refers to the type of jealousy, which is in accordance to the Islamic teachings.

Sa'ad bun Ubada reported: If I were to catch a man with my wife, I would have severed his head (from his neck) with a sharp sword. The messenger (ﷺ) then said, are you surprised by Sa'ad's jealousy? I am more jealous than he is and Allah is more jealous than I am.[1]

[1] Al-Bukhari (6846)

Prohibited jealousy: this refers to the type of jealousy, which contradicts the Islamic teachings.

A man called ***Al – Fudayl bun Al – Hashimiy*** reported: I was on bed with my uncle's daughter (my wife), when appeared before my eyes, one of my female servants. I descended and satisfied my need with her. After she had left, a scorpion stung me. My wife (woke up and) asked: what is wrong? I replied: a scorpion stung me. A scorpion on bed! She asked rhetorically.

I replied I descended to visit the washroom. She was intelligent to understand what occurred and so, she ordered her servants: do not kill a scorpion in my house for a full year! Then she recited a poem:

إذا عصـــــــى الله فـــــــي دارنـــــــا فـــــــإن عقاربنـــــــا تغضـــــــب

ودار إذا نـــــــــــام حراســـــــــــها أقـــــام الحـــــدود بهـــــا العقـــــرب

When Allah is disobeyed in our house,
Our scorpions become furious.
(O! What) a house wherein when its guards sleep,
Scorpions take up charge and inflict punishment.[1]

v. ***Spreading bed secrets:*** it is unlawful for married couples to spread their bed secrets to a third party, except in a situation required by law.[2] Also, the husband who spreads his bed secret(s) to a third party, it is as if he has engaged in sexual intercourse with his wife in public and vice – versa, as mentioned earlier.

Husband's responsibilities:

a. ***Call your wife with sweet names:*** one of the effective ways to strengthen the bond between you and your wife is by calling her with endearing names. When

[1] Fannu at-Ta'amul bayna – Zawjayn, p. 121.
[2] Islamic law.

you do that, it makes her feel special to you. Sometimes, you call her by her own name but you have to make it sound sweet and pleasant to her ear. The prophet (ﷺ) used to call his wife, **Ã'ish**[1] rather than **Ã'isha**. Moreover, you can use her "kunya"[2] or "laqab"[3].

b. ***Provide for her physiological need:*** the husband is responsible for providing his wife with her basic needs, which include food, clothing, shelter and any other thing that falls under physiological need.

Allah (ﷻ) said in the holy Qur'an:
"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease".[4]

Exegesis
Let the husband spend on his wife and child per the level of his wealth. So that he spends abundantly on them, if he is rich but he, who is poor should spend according to his capacity.[5]

---

[1] Al-Bukhari (6201) and Muslim (2447).

[2] Naming a parent after their first – born child. Example: A parent gave birth to a son and named him Usama. Therefore, the father and mother's kunya were Abu Usama (father of Usama) and Ummu Usama (mother of Usama), respectively. It is important to note that the messenger (ﷺ) prohibited using his kunya, Abul Qasim (father of Qasim). Therefore, either you do not name your first – born son, Qasim or you do so but abstain from using the kunya, Abul Qasim.

[3] Nickname – On condition, it has no bad meaning. This does not conflict nicknames of reporters of hadith, which may sound unpleasant but after you conduct research on them, you find out that their nicknames meant something different.

Example:

a. ***The lost*** – **Mu'awiya Bun Abdul Karim** was nicknamed the lost because he got lost on his way to Makkah.

a. ***The Weak*** – **Abdallah Bun Muhammad** was nicknamed the weak because he was weak body – wise but not weak in reporting hadith as some may think.

Abdul Ganiy Bun Saeed said:
"Two great men (Mu'awiya Bun Abdul Karim and Abdallah Bun Muhammad) lived by two detestable nicknames, the lost and the weak (respectively)". – ***Taysir Mustalah al-Hadith, p. 184.*** **at-Tahhan (p. 184)**

[4] Surah at-Talaq, verse 7.
[5] al-Qurtubi (vol. 18, p. 170).

Abu Huraira[1] ﷺ reported:
{The messenger of Allah (ﷺ) said a dinar you invested on the course of Allah, a dinar you invested in freeing slave, a dinar you gave out to charity to the needy and a dinar you invested in your family. The most rewarding of them all is the one you invested in your family}.[2]

c. ***Provide for her education:*** as the husband, you are supposed to teach your wife the Islamic way. Teach her how to read the Qur'an perfectly with its ahkam (rulings). Teach her how to detect authentic hadith from weak ones. In sundry, teach her how to be a better Muslimah, a better wife and a better mother to her kids. All the aforementioned is possible only when the husband is knowledgeable himself but if he is not then he should ask a trusted Islamic scholar question, on her behalf.
If not, then he should allow her to go to school to learn, so that he will pay for her tuition. The Islamic judge of the town should charge him to pay for his wife's tuition, should he decide not to pay![3]

It is important to make provision for your wife's education because what she knows is what she will be teaching her children. *The poet of the Nile* by fame, ***Hafiz Ibrahim***[4] recited in his poem ***Knowledge and Manners***[5]:

---

[1] **Abdul Rahman Bun Sakhar Ad – Dausiy**, widely known by his laqab, **Abu Hurairah**. He reverted to Islam in the early 7th year after Hijra. He was the companion with the highest record of narration. That is so because of the blessing of the prophet's prayer for him. In addition, he was with the messenger, almost all the time. Abdul Rahman was a very obedient son to his mother. He would call her to Islam but she would refuse to accept his call. Then one day, same as usual, he did so and she talked about the messenger in a way that hurt him. He hurried to the messenger, crying and asked him to pray for his mother. The prophet did so. Before the son, reached home, the mother had already reverted to Islam. He rushed back with tears of joy, to the messenger and narrated to him what happened. Again, he asked him to pray to Allah to place their (him and his mother) love in the hearts of believers. For this, Abu Hurairah used to say, there is no believer who hears me except that he loves me.

- adh-Dhahabi (vol. 2, p. 578).

[2] Muslim (995).

[3] Ibn Fudi, U. Irshad al-Ikhwan ila Ahkam Khuruj an-Niswan.

[4] Hafiz Ibrahim (1871 – 1932) was a famous Egyptian poet, whose concern for the ordinary Egyptians earned him the title "poet of the Nile" or sometimes "poet of the people".

[5] A poem he recited in an opening ceremony of a girls' school in 1910, in the city of Port Said.

الأم مدرســـــــــــةٌ إذا أعـــــــــددتها أعـــددت شـــعبا طيّـــب الأعـــراقِ

الأم روضٌ إن تعهّـــــــــده الحيـــــــــا بـــــــالرِيِّ، أورَقَ أيّمـــــــا إيـــــــراقِ

الأم أســـــــتاذ الأســـــــاتذة الأولـــــــى شـــــغلت مـــــآثرهم مـــــدى الآفـــــاق

فـــــي دُورهـــــن شـــــؤونهن كثيـــــرة كشـــــؤون رب الســـــيف والمـــــزراق

The mother is a school that if well raised,
Then you have raised a youth of a good lineage.
The mother is a garden that if is given
Irrigation, it flourishes the best.
The mother is the master of all teachers,
Whose good deeds have covered all horizons.
In their homes, they have so many affairs
Like those of the man of sword and spear (warrior)

d. ***Appreciate her efforts:*** Always acknowledge your wife's effort. That way, she feels special and that no effort to impress you have gone to waste. A friend[1] said, "Men like to see, that is why women dress (to impress). Women like to hear, that is why men lie (to impress)". When she dresses for you, tell her she looks stunning and if there is a little adjustment, help her out in a sweet way. When she cooks for you, tell her it is super extraordinarily delicious and if it is too much salty or chili, find a better way to correct that from occurring a second time. It is okay to get her an assistance from either your house or hers, to help enhance her dressing and cooking skills. Sometimes, the best way to impress

[1] ***Mohammed Ridallah Mohammed,*** a very bright student, currently pursuing his master's degree at the North Dakota State University in the United Sates. He committed the Qur'an to memory at an early age and holds a diploma in Islamic Studies from Zad Academy. He set record upon his graduation from the University of Energy and Natural Resources as:

- The overall best graduating student
- The best graduating Computer Science student
- The first Computer Science student to obtain First Class in Computer Science and Informatics department.

your wife is by taking charge of the kitchen and other house chores at your leisure time.

e. ***Satisfy her needs:*** contrary to what some may think, sexual satisfaction is not just an enjoyment of pleasure but a need in our lives. If we truly understood the previous chapter on marriage and the series of hadith in them, especially the one in which the messenger (ﷺ) instructed capable young men to marry. We would realize that the man, who cannot satisfy a woman because of impotence, must first seek medical assistance before marriage.

A woman came to Ameerul Mu'mineen[1] (Umar bun al-Khattab ﷺ)[2] and said, O Amir! My husband fasts at daytime and prays at night. However, I dislike reporting him to you since he does so in obedience to Allah.

He replied, May Allah reward you for praising your husband. She kept repeating her complain and he too, kept repeating his response.

Ka'ab, who was present there said, O Amir! Pass on judgement between her and her husband.

---

[1] King of believers.

[2] **Umar bun al-Khattab**, Emir of believers, Abu Hafs. He was the second successor of the messenger ﷺ. He reverted to Islam in the sixth year, after the messenger was appointed as prophet. Moreover, he was one of *Asharatun Mubasharuna Bil Jannah*. Thus, the ten companions, who were informed they had won the ticket to Jannah. In his days in Islam, he did not share same path with the devil. Ibn Abbas said, "We remained mighty ever since Umar reverted to Islam". Abu Hafs has reported hadith from the messenger ﷺ. Among those who reported from him were:
Ali, Ibn Mas'ud, Ibn Abbas and Abu Hurairah. =

= Furthermore, Umar's era was the golden age in (Islamic) history after the messenger ﷺ. This was when the Islamic administration system reached its apex in application. Again, it was when Islamic history recorded more conquests. He ruled for ten years. In the end, Umar was stabbed while leading Fajr congregational prayer, which led to his demise.

- Al-Dhahabi, M.A. Siyar A'lam al-Nubala'. (Biography of the Caliphs).

- Al-Tantawi, A. & Al-Tantawi, N. Akhbar 'Umar wa Akhbar 'Abdullah ibn 'Umar. Al-Maktab al-Islami.

- Hikbatun Mina - Tarikh

He (Umar) asked: have you understood the matter? He replied, she is complaining of her husband distancing himself from her bed and therefore, demands her right in that.

Umar said**,** since you have understood the matter, pass on judgement between them.

Ka'ab instructed, bring her husband to me…Then he asked him, have you reduced anything from what you give her (money). The husband replied, no.

The wife then recited the following lines:

يـــا أيهـــا القاضـــي الحكـــيمُ رشـــده ألهـــى خليلـــي عـــن فراشـــي مســـجده

نهـــــاره وليلـــــه مـــــا يرقـــــده فلســـت فـــي أمـــر النســـاء أحمـــده

زهـــده فـــي مضـــجعي تعبـــده فـــاقض القضـــا يـــا كعـــب لا تـــردّده

O! You, wise and rational judge,
My lover's[1] masjid[2] has diverted him from my bed.
By day and night, he does not sleep.
Therefore, in women affair, I do not praise him.
He has renounced my embrace for devotion,
Pass on judgement, O! Ka'ab, do not hesitate.

The husband also recited:

زهـــدني فـــي فرشـــها وفـــي الحُلـــل أنـــي امـــرؤ أذهلنـــي مـــا قـــد نـــزل

فـــي ســـورة النحـــل وفـــي الســـبع الطـــول وفـــي كتـــاب الله تخويـــف جلـــل

[1] My husband.
[2] Place of worship for Muslims.

What distracted me from her bed and comfort life is,
The fact that I am but an individual overwhelmed
By what has been revealed,
In surah an-Nahl[1] and in Sab'u – Tiwal[2]
And in the book of Allah, there is severe warning.

Ka'ab said:

إن لهـــا عليـــك حقـــا يـــا رجـــل تصـــيبها فـــي أربـــع لمـــن عقـــل

قضـــية مـــن ربنـــا عـــز وجـــل فأعطهـــا ذاك ودع عنـــك العلـــل

Indeed, she has right over you, O man!

Satisfy her need (once) in (every) four (days),
To whoever understood the ruling from our Lord,
The Glorified and All – Mighty.
Offer her that and stop giving excuses.

Then he (Ka'ab) said to him: Indeed, Allah has permitted for you, four wives. Therefore, you have three days and three nights for yourself and she has a day and a night.

Umar said, By Allah, I do not know which of your two matters is more astonishing. Is it your understanding of her plight or your judgement between them? Go, for I have made you the judge for Basra.[3]

[1] The 16th Surah (The chapter of the Bee) in the Qur'an. Particularly, the verse which reads:
"The event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted Be He above all that they associate as partners with him".

[2] The seven longest Surahs in the Qur'an [Surah al-Baqarah, Surah al-Imran, Surah an-Nisa, Surah al-Ma'idah, Surah al-An'am, Surah al-A'raf & Surah at-Taubah (or Surah al-Anfal & Surah at-Taubah as one chapter)].

[3] al-Minshawi (p.53)

Wife's responsibilities:

a. ***Cleanliness:*** you must keep a good body hygiene by bathing regularly, wearing body deodorant and neat dresses. Also, maintain a clean environment. Know that the value of your home is not determined by its size or price but by its organization and tidiness. The secret of cleanliness in marriage is that it earns you respect in the eyes of your husband and your neighbours as well. It increases love and attraction between you and your husband. Lastly, it distinguishes you from your colleague wives if you happen to be two or more, married to the same husband.

b. ***Be obedient to your husband:*** Indeed, Allah has given the leadership position in marital home to the husband. Forget what feminism teaches you, this is not male – chauvinism.

   Allah ﷻ said:

   "Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g., their chastity, their husband's property, etc.).
   As to those women on whose part you see ill – conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great".[1]

[1] Qur'an Chapter 4, Verse 34.

Placing him as the leader does not mean he is superior and you are inferior or he is more important than you are. Obeying your husband's command in anything that does not constitute sin against the – Almighty, earns you reward and blessing for both your marriage and children.

c. ***Assistance:*** marriage is an avenue for couples to work hand in hand to help shape themselves into better individuals. Not necessarily, a quid pro quo sort of relationship but there must exist cooperative effort towards the same goal. For an Islamic family, the ultimate objective is to attain Jannah. Therefore, the wife is supposed to aid her husband in making sure he provides the family with only what is halal, prays on time and distances from what is prohibited, the same way he is expected to do so.

   Also, assist him in his life endeavour because he, whose wife supports his endeavour is likely to succeed than he, whose wife does not. Know this, behind every successful man and failure was a woman but no woman would prefer lingering around a failure.
   That is why they always say, "Behind every successful man is a woman".

   In some cases, these women were none other than their mothers or guardians. Sadly, not all of them live to enjoy the fruit of their labour. If you happen to be a wife to such children, do not fail to aid him in extending his hand towards helping the needy and offering charity.

   Wondering why most men when called to come on stage, would mention their mothers' or wives' name to acknowledge them? Well, it was because they stood by them in trials and difficulties. Be sincere in your effort and you will definitely be acknowledged in the future. Even if not in this life then in the hereafter.

d. ***Be the comfort of your husband's eyes:*** a wife is supposed to be her husband's comfort. This is attainable when the wife is friendly and

maintains good personal and environmental hygiene. To be a wife, it is worthy to remember that your husband chose you despite numerous women out there. Thus, he placed you higher on his scale of preference. Therefore, it is your duty to use Halal Magic as discussed previously, to keep his attention on yourself. A woman may follow all these but still chase away her husband from getting mutual with her, why? Because some women do not know how to have a good conversation with their spouses. He is your husband and you should be able to tell him how you feel.

In addition, food is one of the key things that enchant your man into thinking about you, all the time. Serve him only royal and deserving feast. Give him the best of you to the extent that when you are away, he misses you crazily. Dress to impress only him and no one else. Contrary to what majority of today's women display in streets, a woman's beauty is for her husband alone.

e. ***Protect your husband's honour:*** a good wife is the one, who takes into consideration, her husband's honour, in both his presence and absence. Every married woman must know that protecting your husband's honour in his absence is as important as doing so in his presence.

One evening, when Ameerul mu'mineen, Umar (ﷺ) was in the middle of his patrol[1], he overheard a woman reciting a poem from her room.

She said:

تطـــاول هـــذا الليـــل وازورّ جانبـــه وأرقنـــــي أن لا ضـــــجيع ألاعبـــــه

[1] He used to patrol the boulevards and pathways of Madina to make sure that the city was fed, safe and that everyone was okay.

فـــوالله لـــولا الله لا شـــيء غيـــره لحـــرّك مـــن هـــذا الســـرير جوانبـــه

ولكنّنـــــي أخشـــــى رقيبـــاً مـــوكلاً بأنفســـنا لا يغتـــر الـــدهر كاتبـــه

مخافـــة ربـــي والحيـــاء يصـــدني وإكـــرام بعلـــي أن تُنـــال مواتيـــه

Elongated has this night,
Departed (darkened) has its side.
Sleep has fled me,
No companion with whom to play.
By Allah, had it not been for Allah
None like him in awe,
This bed's still corners would tremble from the passion I bear.
But I fear Raqib[1] (a watcher), assigned and near,
Who records our breath,
Deceived not by time or love.
The fear of my Lord and modesty restrains me,
And honouring my husband keeps temptation far from me.

After that, Umar went to his daughter, wife of the messenger ﷺ, Hafsah and asked her: O my daughter! For how long can a married woman endure her husband's absence?

Hafsah: Glorified (and Exalted) be Allah! A person of your status, asking a person of my status this?

Umar: Had it not been that I wanted a solution for Muslims, I would not have asked you.

[1] Raqeeb Ateed is the full name. It is the name of the two angels, who record actions of men. Rather than what some thought that Raqeeb is an angel and Ateed is an angel, providing verses 17 & 18 of chapter 50 of the holy Qur'an as evidence, Raqeeb Ateed means they (the angels) are always present and never absent from their job. - Al-Ashqar (p.22)

Hafsah: 5 months or 6 months.

Afterwards, he authorized that soldiers should spend a month at war, 4 months at home and a month going back.[1]

[1] Al-Minshawi (p.45)

From Cradle to Grave

From Cradle to Grave

The sight of a new-born baby alone, brings smile to their parents' eyes. Although babies require a lot of attention, parents find it interesting to comply with it because they feel towards them, deep affection and compassion. The early stage of the human growth is very interesting. From lying helplessly in cradle to finally being able to grip firmly, to crawling on the ground and finally walking by oneself on one's own feet. That is how humans acquire power basically, by gaining control of their own bodies.

Infancy does not require children to perform much of responsibilities. Especially, not towards their parents but then they grow, hit puberty and soon transition into adulthood. Although they may have some duties to perform during adolescence, adulthood requires a lot more. As an adult, there is the need to realize how much of suffering parents went through just to raise you as a child.

Children are supposed to perform their filial duties, in the same way parents are supposed to give them good upbringing. It does not single out those who were carefully cared for from those who were not. Therefore, it is no excuse to refuse performing your duties towards your parents simply because they refused to perform theirs. Remember, we are all answerable in front of the Lord, on the resurrection day. The Qur'an and the Sunnah of the messenger (ﷺ) both contain encouragement to seek children and to do good to parents.

Allah ﷻ said:

{It is made lawful for you to have sexual relations with your wives on the night of As – saum (the fasts). They are Libas [i.e body cover, or screen, or Sakan, (i.e you enjoy the pleasure of living with her – as in verse 7:189) Tafsir At – Tabari], for you and

you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.

So now, have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus, does Allah make clear His ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become Al – Muttaqun (the pious – see V. 2:2)}.[1]

{And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)}.[2]

The messenger (ﷺ) said:

{Marry the ones you love, **the fertile ones**, for I will boast with you to other nations, on the judgement day}[3].

[1] Qur'an Chapter 2, Verse 187.
[2] Qur'an Chapter 46, Verse 15.
[3] Irwa' al-Ghalil (1784).

The Significance of Girl Child

Islam encourages us to seek children. Before the Lord, no one is better than the other except the pious. However, male chauvinism is still common among people. Unlike in the modern day, where it is of low percentage, it was very common and popular in the olden days. Arabs in polytheistic age considered female babies a bad omen. It was the civilization of Islam that wiped away this inhuman practice and taught humankind, how to love and appreciate all babies, regardless of their gender.

Allah said:

{And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.}[1]

The people were in that appalling situation until Islam came to them and taught them how to be better. It wiped away from those of them who accepted to be Muslims the dirt of ignorance, the same way a blacksmith separates iron from dirt that comes with the iron ore.

Uqbatu Bun Āmir[2] reported that he heard the messenger ﷺ saying:

[1] Qur'an Chapter 16, Verse 58 – 59.

[2] **Uqbatu Bun Āmir Al – Juhani**. He was a high-profile reciter of the holy Qur'an, blessed with a soothing voice. He once recited to Umar bun "Al – Khattab at his request. Umar cried upon listening to his recitation. Moreover, he reported from the messenger. Among those who reported from him, were:
Jubair Bun Nufair, Saeed bun Al – Musayyib and Abu Idriss Al – Khawlani.
Furthermore, he was an orator, an expert in the field of Fiqh, in the field of inheritance and a skilled poet.
Uqbatu ruled over Egypt. He was said to have died in the 58Th year after Hijra. [However, Sheikh Shu'aib Al – Arna'ut corrected this by saying; he died in the beginning of Mu'awiya's caliphate]. - *Al-Dhahabi (vol. 2, pp. 467 – 469).*

{He who has three daughters and is patient with them and clothes them from his wealth, they will be a shield for him against hellfire}.[1]

In the era of polytheism, a woman was nothing of value or importance. They had them as wives and daughters but did not regard them, as they should have. Some were extreme enough to kill them in their early age. Moreover, they would permit for themselves things they deemed fit but prohibit them on their women. A woman was by then considered an object of inheritance. Instead of her to inherit her deceased husband, she was rather taken as a share of inheritance.

The terror continued until Allah sent His beloved messenger ﷺ, with divine revelation, to preach to the whole of humankind and to call them towards worshiping Him. In the book He revealed to His prophet, were acknowledgements for women and their rights. In fact, there is a full chapter named after a woman, Maryam, the mother of Issah (AS). Not forgetting Suratu – Nisa, the chapter of women. One more amazing thing to consider is how Allah mentions women next to men in faith, honesty, charity, chastity, etc.

Islam has elevated the status of female in so many verses of the Qur'an and hadith. History has recorded names of women, who contributed hugely to the course of knowledge and development. In the field of hadith and its narration, there has never been any woman in this nation, who was more knowledgeable than was the dearest

[1] Al-Adab al-Mufrad (76).

wife of the messenger ﷺ, the honest daughter of the honest, mother of Abdallah, A'isha[1] Bint[2] Abubakar.

Al – Imam Badru – Deeni – Az – Zarqashi[3] wrote a book in her defense, which he titled *"Al-Ijabah li-Irad ma Istadrakathu 'A'isha 'ala as-Sahabah (The Response Concerning What 'A'isha Corrected of the Companions' Reports)"* Indeed! The book is a testimony to A'isha's educational level, especially in the field of hadith. Not only did she report ahadith from the messenger ﷺ but also, she was a teacher to many companions of the messenger ﷺ. The least that can be said of her knowledge is that she was knowledgeable than the most revered knowledgeable scholar of your town or

[1] **A'isha, As – Siddiqatu**, **wife of the messenger ﷺ, mother of believers**. *As – Siddiqatu* comes from the root word: ***sidq,*** which means honesty. For she was wrongfully accused of fornication but Allah revealed her innocence with divine revelation. Indeed, Allah revealed 16 verses clearing her of all charges. The verses again contained the most deserving punishment for the perpetrators. The perpetrators were then punished except their leader, Abdullah bun Ubay Bun Salul, whose punishment awaits him in hell fire. – Read Qur'an Chapter 24, Verses 11 – 26. She has reported a lot of hadith from her husband, the messenger. For this, she has the highest record of narration after Abu Hurairah. Thus, the poetic line:

سبع من الصحب فوق ألفٍ قد نقلوا من الحديث عن المختار خير مُضَر

أبو هريرة سعدٌ جابرٌ أنسٌ صدّيقة وابن عباسٍ كذا ابن عمر

Seven among the companions have reported more than a thousand
Hadith from the messenger ﷺ, the best from the clan of Mudar.
Abu Hurayrah Sa'ad Jabir Anas
Siddiqah (the honest) Ibn Abbas and Ibn Umar

1. Abu Hurayrah Abdul bun Sakar ad-Dausi
2. Sa'd bun Malik bun Sinan Abu Saeed al-Khudri
3. Jabir bun Abdillah al-Ansari
4. Anas bun Malik al-Ansari
5. A'isha bint Abi Bakar Umm al-Mu'mineen
6. Abdullah bun Abbas
7. Abdullah bun Umar

It is almost impossible to state all of A'isha, mother of believers' status in the deen and her contribution to the course of knowledge. For more details, read – - ***Al-Dhahabi (vol. 2, p. 135).***

[2] Daughter of.

[3] **Badru – Deeni Muhammad bin Abdillah Az - Zarqashi (745 A.H – 794 A.H)** was a great scholar. He authored a book called "Al – Burhan fi Ulumil Qur'an", which is famous to scholars and students of knowledge.

your generation. In addition, the remaining wives of the messenger ﷺ were also reporters of hadith, as well as teachers to the companions of the messenger ﷺ.

Unfortunately, some inconsiderate and irrational fellows go beyond to speak vile of the honour and integrity of the wives of the messenger ﷺ. Whosoever insults anyone from the wives of the messenger ﷺ is not a proper Muslim.

In fact, going beyond to utter a slanderous statement against the mother of believers, A'isha رضي الله عنها invites the wrath of Allah onto the fellow. Read Surah an-Noor. Whosoever insults the wives and companions of the messenger in general or anyone from them, it is as if he is denying Allah's vindication on them and who is more extreme than he, who rejects Allah's testimony and follows their[1] heart desire!

Modern Feminists, are of the understanding that Feminism is responsible for girl child education throughout history but nay! This is but a blatant lie. If after some centuries, you happened to find yourselves in the shackles of your brothers, who prevented you from reaching heights of development and from touching skies of achievement then you broke free from that tyranny of leadership, kudos but do not attribute it to time immemorial!

From the early ages of Islam, women same as men by command had been encouraged to seek knowledge and so, knowledge is the gateway, knowledge is the heritage of humankind. Furthermore, a female's value is not limited to rights alone. A female is a princess that needs to be pampered, a diamond that needs to be covered and a lifetime friend to her rightful husband. Even in the last days of the messenger ﷺ on earth, he admonished men to be patient with women.

[1] His or her.

Stages in Human Development

Allah said:

{And indeed We created man (Adam) out of an extract of clay (water and earth)}

{Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman)}

{Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a lump of flesh, then We made out of that little lump of flesh bones, and then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators}

{After that, surely, you will die}

{Then (again), surely, you will be resurrected on the day of Resurrection}[1]

We extract from the above verses, the following early stages in human development:

- ***Extract of clay*** – water and earth.[2]
- ***Nutfah*** – mixed drops of the male and female sexual discharge.
- ***Clot*** – a piece of thick coagulated blood.
- ***Lump of flesh bones*.**
- ***Human***.

What develops first from the human body parts?

Experts had an intense argument on what develops first from the human body parts. The following were their opinions:

- Heart
- Brain

[1] Qur'an Chapter 23, Verses 12 – 16.
[2] Creation of Adam.

- Liver
- Navel[1]

Heart: specialists in support of this said that the heart is the fundamental body part, which is the origin of impulse. It is the primary composition of life. Therefore, it is the first part that develops in human. They said, anatomists reported that they discovered a blackspot in Nutfah[2], during its complete congealment[3]. It (heart) is the king of all the other body parts and the rest of the parts are its soldiers and subjects. When it is good, the soldiers too become good and when it is corrupt, they (soldiers) become corrupt[4].

The messenger ﷺ pointed out:

"Verily, in the body there is a muscle, when it is good the entire body becomes good and when it is corrupt, the entire body becomes corrupt"[5].

Brain (Nervous system): those in support of this said the brain develops first because it is in charge of the human parts. The brain is the central unit for sense. In addition, what differentiates animals from other species are sense[6], movement and freewill.

Therefore, the brain is the first to come to being because all sensory organs report information to the brain[7]. The experts said, "We have studied the hatching process of

[1] The indentation or bump remaining in the abdomen of mammals where the umbilical cord was attached before birth.

[2] Mixed drops of the male and female sexual discharge.

[3] Tuhfat al-Mawdud (p. 356).

[4] At-Tibyan fi Ayman al-Qur'an (p. 526).

[5] Al-Bukhari (52).

[6] Various ways in which living organisms perceive the things around them, which include sight, taste, smell, hearing and touching.

[7] Tuhfat al-Mawdud (p. 356).

chicken that it is its head that begins to form. That has been Allah's way in the formation of embryo in the womb"[1].

Liver: specialists said this is the organ responsible for nourishment and growth. The natural order is supposed to be liver, heart and then brain. The first step of the embryo is growth and at this age, it has no need for sense, movement or freewill because it is considered as an inanimate object and so, it has no need for anything other than growth.

The strength of sense, movement and freewill reaches it when it comes into contact with the soul and that is in the fourth stage of the reproductive stages. Therefore, the first organ that develops in human is the growth organ, which is the *liver*.

Anatomists have discovered that the first things that appeared in the animal body were three dots, which were close to each other. They assumed those dots were the figures of the liver, the heart and the brain. From then they continue to increase in distance and dilation for the remaining pregnancy period. This level (of discovery) is what is available to anatomists. However, as to which dot forms first or not, there is no clear evidence to support it but rather; it is based on "what is more suitable" and (mere) comparison. Allah knows best[2].

Navel: the embryo's need for food is greater than its need for the organ responsible for activeness and cognition[3].

Note:

The first few months of pregnancy are the most critical for the developing infant, because during this period the infant's brain, arms, legs, and internal organs are formed. For this reason, a pregnant woman should be especially careful about taking

[1] At-Tibyan fi Ayman al-Qur'an (p. 527).

[2] Tuhfat al-Mawdud (p. 357).

[3] At-Tibyan fi Ayman al-Qur'an (p. 528).

any kind of medication except on the advice of a physician who knows that she is pregnant. X rays should also be avoided, and pregnant women should avoid smoking and alcohol consumption[1].

[1] Richardson, Michaela P., and Corfman, Philip A. "Pregnancy and Childbirth." Microsoft® Encarta® 2009 [DVD]. Redmond, WA: Microsoft Corporation, 2008.

Provisions for Newly Born Babies

1. *Tahneek*

One of the traditions of the messenger ﷺ is Tahneek. The word is derived from the Arabic word, *hanak* (حنك)[1], which means palate[2]. It is the act of putting date in the mouth to soften it, opening the mouth of new-born baby and then putting the moistened date in for them to lick.

Abu Musah[3] ﷺ reported:

{A baby boy was delivered for me. Then I took him to the messenger (ﷺ) and he named him Ibrahim. He performed *Tahneek* on him with date, prayed for him for blessings and then handed him over to me}. He was the first child of Abu Musah[4].

2. *Child Naming*

Naming your child is the act of giving them an identity, in the form of a name. This type of identity is very important because it is going to stick with them for eternity.

---

[1] Plural *Ahnaak* (أحناك).

[2] The roof of the mouth separating the mouth from the nasal cavity. - Merriam Webster

[3] **Abdullah Bun Qais**, popularly known by **Abu Musah al-Ash'ariy**. He was a fountain of knowledge and an expert in Hadith, Qur'an and Fiqh. Allah has blessed Abu Musah with a soothing and heart – mending voice for Qur'an recitation. Many have reported hadith from him and among those were:
Abu Umamah Al – Bāhiliy, Abu Saeed Al – Khudriy and Anas Bun Malik.

Abu Musah was from Yemen, from a tribe called Ash'arites. His people were the first to introduce handshake in Islam. He has ruled over Basra and Kūfa and died in the latter. - ***adh-Dhahabi (vol. 2, p. 380).***

[4] al-Bukhari (5467)

The preferred moment for child naming is the day of birth or on the seventh day. It is highly advised to name your child after something meaningful because the meaning of a name follows its bearer.
However, if found that an individual has been named after something bad or having a bad meaning then it should be changed immediately!

Anas bun Malik[1] ﷺ reported:

{I took Abdullah bun Abi Talhah, when he was born, to the prophet (ﷺ), and the prophet (ﷺ) was wearing a woolen cloak and rubbing tar on his camel. He asked, have you some dates? I said, yes. I then gave him some dates which he put in his mouth, chewed them, opened his (the baby) mouth and then placed them in. The baby began to lick them. Then the prophet (ﷺ) said Ansar's[2] favourite (fruit) is dates. And he named him Abdullah".[3]

"Every boy is pawned against his Aqiqah, to be slaughtered for him on the seventh day of his birth, his head to be shaved, and he must be given a name".[4]

[1] **Anas Bun Malik Al – Ansāriy**, house help of the messenger ﷺ. When the messenger migrated to Madina, he was welcomed with tons of gifts. However, Anas's mother had nothing to offer him. Therefore, she took her son, Anas to the messenger and offered him as a house help to the messenger. Anas gave account that throughout the duration of his stay with the messenger, he never for once insulted him, beat him or frowned to him. Anas was an expert in Qur'an and Hadith. Moreover, he was among the companions with the highest record of narrations. He has reported from the messenger, Abubakar, Umar and a lot more.
Among those who reported from him were:
Ibn Sireen, Ash – Sha'abi, Umar Bun Abdul Aziz and Zuhri.
Anas witnessed the battle of Badr as the messenger's personal attendant. Furthermore, the prophet has prayed for him for blessing in children and money. – - *Al-Dhahabi (vol. 3, p. 395).*

[2] **Ansar** is the terminology for the people of Madina, among the companions of the messenger ﷺ.

[3] Al-Bayhaqi (19304).

[4] Abu Dawud (2838), at-Tirmidhi (1522), an-Nasa'i (4220), Ibn Majah (3165) and al-Bayhaqi (19264).

Ibn Umar[1] reported, {Umar had a daughter, who was called Asiya. The messenger (ﷺ) then named her Jamila}.[2]

This is to say that if found out that a fellow's name has a bad meaning then there is the need to change it to one with a good meaning.

3. *Call to prayer in the right ear, say iqama in the left ear!*

Some hold the view that adhan[3] should be called in the right ear of a new-born baby and iqama[4] too, in their left ear. Their reasons were that the first sound preferred for a Muslim baby to hear, were words consisting of the Exaltedness and Mightiness of their Lord. In addition, the mentioning of Allah's name weakens the devil associated with the baby. Moreover, it is like coaching him to say the Kalimatu – Shahada[5].[6]

However, the evidences on which they built their argument were weak because the series of ahadith they quoted were in one way or the other, not authentic. The following are examples of such hadith:

Ubaidullah Bun Abi Rafi' reported from his father:

[1] **Abdullah Bun Umar Bun Al – Khattab**. He shares the same parents with Hafsa, wife of the messenger, mother of the believers. He reverted to Islam and migrated to Madina with his father, before he reached puberty. Abdullah prepared for Badr but was asked to return home because he was by then a kid. Therefore, his first battle was the battle of Khandaq. He was part of those who pledged allegiance under the tree. He has reported a lot from the messenger. Moreover, he was among the companions with the highest record of narrations. Among those who reported from him were:
Bilal Bun Abdillah (his son), al-Hassan al-Basri and Habeeb bun Abi Mulaikah.
Ibn Umar was a staunch follower of the traditions of the messenger. He had less concern for mundane affairs because he was afterlife conscious. He was charitable and compassionate. - *adh-Dhahabi (vol. 3, p. 203).*

[2] Muslim (2139).

[3] Islamic call to prayer.
[4] Words recited before each obligatory prayer.
[5] Bearing witness that there is no deity worthy of worship except Allah and that Muhammad is His messenger.
[6] Tuhfat al-Mawdud (p. 37 – 38).

{I saw the messenger ﷺ called to prayer in the ears of Al – Hassan Bun Ali, when Fatimah gave birth to him}[1].[2]

The messenger (ﷺ) said: {whosoever a child is delivered for and then he calls to prayer in his right ear and says the iqama in his left ear, Ummu – Subyaan[3] will be lifted from the child}[4]

[Yahya bun Alaa and Marwan bun Sãlim are fabricators of hadith as stated by al-Albani in Silsilat al-Ahadith ad-Da'ifah (321)]
Even so, some hold the opinion and their reason is to drive away the devil when prayer is called – and Allah knows best.

4. *Khitãn (Circumcision)*

Khitãn is the action of the *khãtin*[5]. It is a root word just like *nizãl*[6] and *qitãl*[7]. It is referred to the area of circumcision (in the human body). This is the meaning of the hadith "When the two khitãn meet, ghusl[8] becomes obligatory"[9]. Circumcision in females is termed *khafd*. In males, it is sometimes called *i'zãr*. An uncircumcised individual is called *aglaf* or *aqlaf*. Sometimes too, i'zãr is used for both male and female.

There are two kinds of circumcision:

a) Male Circumcision

[1] There is weakness in the chain of narration, for the presence of ***Asim Bun Ubaidillah***, who is weak, renders the hadith too weak.
[2] Abu Dawud (5105) – The isnad is weak due to the prescence of Asim bun Ubaydillah.

[3] **Ummu – Subyaan:** a type of jinn (genie) that appears to children to scare them. Sometimes, they faint as a result.

[4] Al-Albani, M.N.D. Silsilat al-Ahadith al-Da'ifah. Maktabat al-Ma'arif li al-Nashr wa al-Tawzi', hadith no. 321.

[5] The one who performs circumcision.
[6] Battle, combat, encounter or fighting.
[7] Brawl, clash, battle or strife.
[8] Islamic spiritual bath.
[9] Sahih al-Jami' as-Saghir (385) and Silsilat al-Ahadith as-Sahihah (1261).

b) Female Circumcision

Male Circumcision: removal of the rounded end (foreskin), which covers the head of the male genitalia. This (head of the male genitalia) was what Islamic jurisprudence, referred to by its hiding into the female genitalia. More than 300 Islamic rules related to this. Some scholars went by 392 rules related to the head of the male genitalia[1]. By this removal, the body is relieved of a pocket where dirt, germs and fungi accumulate and a focus of impurity and offensive smell.[2]

Female Circumcision: cutting of a portion of the flesh above the female genitalia, which resembles the comb of the cock. When the head of the male genitalia hides into the female genitalia, we say, they have met. In the same way, two equestrians meet, even if they have not bonded together[3]. Thus, cutting of part or the entire clitoral hood[4].

Important it is to treat matters with the required level of attention and respect. When you study carefully, female circumcision from the Islamic perspective, you realize that it has basis in the religion. There are other scholars too, who considered it not Islamic and inhumane. An example is Muhammad Lutfi Al – Sabbagh[5], writer of "Islamic Ruling on Male and Female Circumcision".

Circumcision is carried out on not male alone but on female as well. However, scholastic opinions differ on whether it is compulsory or not. However, the right opinion is that it is preferred and not compulsory. Moreover, it is a requirement

[1] Tuhfat al-Mawdud (220)

[2] Muhammad Lutfi Al – Sabbagh, et al, Islamic Ruling on Male and Female Circumcision (World Health Organization), (1996), P. 12.

[3] Tuhfat al-Mawdud (p. 220).

[4] A dirty piece of skin covering the clitoris like a hood.

[5] A professor of Islamic Studies at King Saud University in Riyad.

that a specialist, who is familiar with the process carries out the operation but if such a specialist is not available then it should not be carried out.

There is the need to differentiate between the proper female circumcision and female genital mutilation. To use the word "mutilation" on what is practiced traditionally in some parts of Africa, I would say it is deserving but to generalize the entire female circumcision, will be something worthy of review and assessment.

The reason for saying this is that most of them remove the entire *clitoris, labia minora*, *labia majora* and again, seal the female genitalia, leaving only a small path for urine passage. Meryl Streep's documentary "*The Cutting Tradition*" is evidence to this. The film shows that the sealed genitalia is reopened, only when the girl child becomes of age and enters her matrimonial home. One can but only imagine the terror involved in such a practice.

Now the question is does Islam mean the aforementioned when it says female circumcision?

On the contrary, Islam teaches the opposite. Ummu Atiyya[1] ﵂ reported that there was a woman, who used to circumcise (females) in Madina. Then the messenger (ﷺ) said to her, do not deplete (it entirely). For it is more joy bringing to the face (of the female) and most preferred by the husband.[2]

Some scholars challenged the authenticity of this hadith. However, considering its various chains, it is authentic to at least a stage of *hadithun hasanun*. This is as ruled by Sheikh Albani in *Silsilat al-Ahadith al-Sahihah (722).*

[1] Naseebatu Bintu Ka'ab.
[2] Silsilat al-Ahadith as-Sahihah (722) and Sahih al-Jami' as-Saghir (498).

Hadith on circumcision:

I. Abu Hurayrah ﷺ reported that the messenger of Allah (ﷺ) said:

{There are five acts, which conform to the natural disposition: Circumcision, shaving of pubic hair, clipping of excess nails, shaving of underarm hair and trimming of moustache}.[1]

II. Abu Hurayrah ﷺ reported that the messenger of Allah (ﷺ) said:

{Ibrahim (AS) circumcised himself, after eighty years and he circumcised by Qadoum} – With an unstressed letter, meaning a place. Abu Abdillah said,

Qutaibah reported to us that Mugeera reported to them from Abi – Zinãd and he said, (by Qadoum) with a stressed letter is a place[2].[3]

Some explained the word "Qadoum" to be a tool, which was an ***axe***. However, Ibn Al – Athir brought about three narrations in his explanation of strange words in hadith[4]. The closest and most preferred was ***place***. He explained them as follows:

- A mountain at ***Sarraat***, in the land of ***Daus***. Some say, it means the front of a sheep. Thus, its head. Meaning, he wanted to demean him and belittle his capability.

- A place, 6 miles away from ***Madina***.

[1] Al-Bukhari (5889) and Muslim (257) and the wording is for him.

[2] Islah Ghalat al-Muhaddithin (p. 39).

[3] Al-Bukhari (6298) and Muslim (2370).

[4] Ibn al-Athir, M.M. (606 AH) Al-Nihayah fi Gharib al-Hadith, volume 7 letter Qaf.

- [The hadith under discussion] A town in ***Sham***. It is sometimes, reported without the first two characters (Alif & Laam). Again, ***Qadoum*** with both stressed and unstressed characters – means axe of a carpenter.

III. Saeed Bun Jubair said:
{Ibn Abbas[1] was asked, how old were you when the prophet (ﷺ) passed on? He replied, I was by then circumcised. He (Saeed Bun Jubair) said, they were not used to circumcising a boy, until he matured}.[2]

IV. Yahya informed me, from Malik, from Ibn Shihab, from Saeed bun Al – Musayyib that Umar bun Al – Khattab, Uthman bun Affān and A'ish, wife of the prophet (ﷺ), all of them used to say: If khitān (male's) meets khitān (female's) then indeed, ghusl becomes obligatory.[3]

Khitān as mentioned in the hadith means the area of circumcision in both the male and the female reproductive systems.[4] Well, this clearly brings to light that circumcision is carried out on not male alone but on female as well.

The four schools of Islamic jurisprudence male ruling circumcision:

i. Sunnah for males – al-***Hanafiyyah***, al-***Malikiyyah*** and a weak stance among ash-Shafi'iyyah and al-Hanbaliyyah, and one of the reports from al-Imam Ahmad.

---

[1] **Abdullah Bun Abbas**, cousin of the messenger ﷺ, ink/ scholar of this generation, a high-profile expert in Hadith, Fiqh and Exegesis of the Qur'an. He was born three years before Hijra. He is revered for the prophet's special prayer for him. Ibn Abbas is among the companions with the highest record of narrations. Some of those who narrated from him were:
Anas Bun Malik, Urwatu Buni – Zubair, Ali (his son) and Saeed Bun Jubair.
In his days, Abdullah respected knowledge and its teachers. He died in 61 A.H. or 60 A.H.
-adh-Dhahabi (vol. 3, p. 331).

[2] al-Bukhari (6299).

[3] Malik ibn Anas. (2016) Al-Muwatta'. Narrated by Yahya ibn Yahya al-Laythi al-Andalusi. Dar Ibn al-Haytham, hadith no. (112)

[4] Ibn al-Athir, M.M. (606 AH) Al-Nihayah fi Gharib al-Hadith, volume 3, letter Khaa.

ii. Compulsory – ash-Shafi'iyyah, al-Hanbaliyyah and Suhnun from the al-Maliki school of Islamic jurisprudence.
[Ministry of Awqaf (Kuwait), 1990, Al-Mawsu'ah al-Fiqhiyyah (The Islamic Jurisprudence Encyclopedia), vol. 19. 2nd ed. Kuwait: Dar Dhat as-Salasil]

Advantages of Male Circumcision[1]:

- Protection against local infection in the penis.
- Protection against the infections of the urethra.
- Protection against cancer of the penis.
- Reduction in the possibility of contradicting sexually transmitted diseases (STDs).
- Protection of wives against cervical cancer.

The four schools of Islamic jurisprudence female ruling circumcision:

i. Preferred – ***al-Malikiyyah, al-Hanafiyyah*** *and* ***al-Hanabilah*** (according to one of the reports from al-Imam Ahmad). In one of the reports from al-Hanafiyyah too, it is Sunnah. And according to a third report, it is preference.

ii. Compulsory – ash- Shafi'iyyah and al-Hanabilah and the implication of Suhnun's[2] statement from the al-Maliki school of Islamic jurisprudence.
iii. Ibn Qudamah stated a third a third opinion that circumcision is obligatory on males and adornment for girls.
[Ministry of Awqaf (Kuwait), 1990, Al-Mawsu'ah al-Fiqhiyyah (The Islamic Jurisprudence Encyclopedia), vol. 19. 2nd ed. Kuwait: Dar Dhat as-Salasil]

Advantages of Female Circumcision[3]:

[1] Tibb – e – Nabawi ﷺ, by Mohammed Shakeel Shamsi (B.A.M.S, M.D, PhD), May 2016, pages 566 – 567.

[2] Suhnun bun Sa'eed at-Tannukhi (died 240 A.H. – 854 C.E.)
[3] Same source, page 568.

Dr. Abdul Haamid Al – Ghawaabi stated the secretions of the *labia minora* accumulate in uncircumcised women and turn rancid, so they develop an unpleasant odour which may lead to infections of the vagina or urethra. It has been seen in many cases of sickness that are caused by the lack of circumcision.

Circumcision reduces excessive sensitivity of the clitoris, which may cause it to increase in size to 3 centimetres when aroused, which is very annoying to the husband, especially at the time of intercourse.

Another benefit of circumcision is that it prevents stimulation of the clitoris, which makes it grow large in such a manner that it causes pain. Circumcision prevents spasms of the clitoris, which are a kind of inflammation and reduces excessive sexual desire.

Dr. Al – Ghawaabi refutes those who claim that female circumcision leads to frigidity by noting: -

Frigidity has many causes and this claim is not based on any sound statistics comparing circumcised women with uncircumcised women, except in the case of Pharaonic circumcision, which is where the clitoris is excised completely. This does in fact lead to frigidity but it is contrary to the kind of circumcision enjoined by the prophet (ﷺ), when he said: "Do not destroy" i.e. do not uproot or excise. This alone is evidence that speaks for itself, because medicine at that time knew very little about this sensitive organ (the clitoris) and its nerves.

Liwa' al – Islam magazine, issue 8 and 10; article entitled Khitaan al – Banaat (circumcision of girls).

The female gynaecologist Sitt al – Banaat Khaalid says in an article entitled Khitaan al – Banaat Ru'yah Sihiyyah (Female circumcision from a health point of view): - Some of the health benefits of female circumcision: - It takes away excessive libido from women; it prevents unpleasant odours which result from foul secretions beneath the prepuce. It reduces the incidence of urinary tract infections and it reduces the incidence of infections of the reproductive system.

In the paper on Traditions that affect the health of women and children, which was published by the World Health Organization in 1979, it says:

With regard to the type of female circumcision, which involves the removal of the prepuce of the clitoris, which is similar to the male circumcision, no harmful health effects have been noted.

Now, to throw more light on this, Muhammad Ahmad wrote the following in his book Sahih Akhta'ak:

"Scholars had different opinions on whether female circumcision was compulsory or Sunnah. However, none argued it was unislamic. There were a party of scholars with the viewpoint that circumcision on both male and female was compulsory. Examples of those scholars were Muhammad Bun Iddriss Ash – Shafi'ee[1], some Malikis[2], Hanabila[3], Muwaffak, Ataa and a lot of scholars.

Other groups also stated that circumcision was compulsory on males but Sunnah on females. This was the opinion of Ahmad[4], Malik[5] and others.

Some scholars too argued that circumcision was Sunnah with regard to both males and females. This was the statement of Malik, Abu Hanifa and others.

Moreover, other scholars pointed out that circumcision was Sunnah on males and adornment on females.

The fact is circumcision on males is compulsory but as far as ladies are concerned, there goes the following explanation:

- *If the foreskin above the female reproductive organ happens to be long to the extent it appears above the labia majora then there is the need to moderate it. Besides, this foreskin has a strong relation with sexual feeling and touching or rubbing it may in a way or the other raise erotic sensation in the body.*

[1] Leader of the Shafi'ee school of Islamic Jurisprudence.
[2] Followers of the Maliki school of Islamic Jurisprudence.
[3] Followers of the Hanbali school of Islamic Jurisprudence.
[4] Leader of the Hanbali school of Islamic Jurisprudence.
[5] Leader of the Maliki school of Islamic Jurisprudence.

Therefore, when left tall, unattended to, might be manipulated by the thighs (especially when walking). This may be worrying the female.

- *When the foreskin is or close to moderate, it is preferrable for a small portion to be circumcised to conform with the Sunnah[1]. For the saying of the messenger (ﷺ) to the circumcizer: {When you circumcise, do not deplete (it entirely). For it is more joy bringing to the face (of the female) and most preferred by the husband}.*[2]

- *In the case where the clitoral hood is too slight in a respect that circumcising a portion off may lead to loss of libido. In this situation, it is prohibited to carry out circumcision. A lady with this condition must maintain her natural make – up. For it is more joy bringing to the face (of the female) and most preferred by the husband.*

Caution:

The prohibited circumcision is the type that removes the entire clitoral hood[3]*. Therefore, the right path is to be moderate. Read articles on the subject by Dr. Hatem Al-Haj, which are accessible on his website:*

www.drhatemalhaj.com/category/islamic-answers/women-islamic-answers

In his words, Dr. Al-Haj stated:

"The greatness of the Sharia is that while it emphasized male circumcision, it was less assertive on female circumcision".

The former principal of Al – Azhar University, Shaikh Jādal Hacq said:

"Scholars of Fiqh have agreed unanimously that both male and female circumcision are lawful". He again added, "Scholars of the various Islamic jurisprudence schools agreed by consensus that male and female circumcision is one of the natural

[1] Traditions of the messenger (ﷺ)
[2] Silsilat al-Ahadith as-Sahihah (722) and Sahih al-Jami' as-Saghir (498).
[3] Pharaonic circumcision.

dispositions of Islam and also an Islamic symbol. It again is a commendable act. Moreover, never has it been reported from a scholar of Fiqh per what we read from their books a statement prohibiting male and female circumcision or invalidating the act or that it harms the female when carried out in accordance with the teachings of the messenger (ﷺ) to Ummu Habeeba".

He continued, "medical doctors differ in opinion (concerning this). Some are against the practice. Others too support it because it rectifies excessive sexual drive. Especially, during adolescence, which is the most dangerous of a lady's growth stages".

Dar Al – Iftaa Al – Misrisyya also held that the female circumcision is a symbol of Islam which was stated in the Hadith of the messenger (ﷺ). Scholars of Fiqh and other Islamic scholars had also agreed unanimously on its legality. However, they differ in opinion on whether it is compulsory or preferrable.

The logic behind its lawfulness is the fact that it mitigates excessive sexual drive to a commendable moderate level.

Dar Al – Iftaa of the Kingdom of Saudi Arabia held that female circumcision is preferable, not a bad cultural practice and is not harmful so long as it is moderate.

Shaikh Hassanain Makhluf, former chief mufti[1] of Dar Al – Misriyya, may Allah be pleased with him said: Circumcision is preferable and an act of beautification for females. This was also the statement of a lot of scholars (from the past). It is also an Islamic symbol.

Shaikh Atiyya Suaqar, head of the Azhar fatwa committee, may Allah be pleased with him said: In my opinion on the circumcision that was initially a culture of the Arabs, which the messenger (ﷺ)later approved with relation to the female, there is no harm practicing it. The saying of medical doctors is not conclusive. Moreover, scientific research and discovery is still ongoing.

He again said: the outcry that calls on the abolishment of female circumcision is an uproar contrary to the Islamic jurisprudence because no clear verse from the Qur'an

[1] Interpreter or expounder of Islamic law; deliverer of (formal) legal opinions; deliverer of advisory opinions; mufti.

or hadith or statement of scholars of Fiqh on its prohibition. Therefore, their opinions vary from mandatory to preferability.

As for the hermaphrodite, the case varies as follows:

i. A hermaphrodite is not to be circumcised until puberty.
ii. For the one with two penises, both are to be circumcised if they both function but, in the case, where only one functions then only that penis should be circumcised.
iii. When an uncircumcised fellow dies, he is not to be circumcised. *[Ash-Shawkani, M.b. A., 2004 Nayl al-Awtar, Lebanon: Dar al-Afkar ad-Duwaliyyah.]*

Worth noticing:

The hadith {circumcision is preferred for males and adornment for females} is weak: can be found in Silsilat al-Ahadith al-Da'ifah (1935) and Da'if al-Jami' as-Saghir (2938). Ash-Shawkani as well ruled it to be weak in Nayl al-Awtar.

The discussion so far is not to promote female circumcision or otherwise but to give the subject its due level of attention and fairness.

5. *Piercing of the girl child's ears*[1]*:* this is an accepted act of adornment for the girl child, contrary to the boy child. The difference between them is that the girl child is in need of adornment and beautification. This was captured in the hadith of Ummu Zar'in, in her statement "He was the one who set my ears in motion". Meaning, he filled my ears with adorning earrings, to the extent they oscillate. In the hadith reported by Ibn Abbas[2], when the messenger encouraged women to give out charity, they gave out jewelleries and earrings.

   In case a fellow says "Well, piercing the ears, even for the girl child is the work of the devil because Allah mentioned what Iblees (the devil) said, {I will order

[1] Tuhfat al-Mawdud (pp. 308 – 311).

[2] al-Bukhari (964).

them to slit the ears of cattle}".[1] Then we say this is but an incorrect and utterly wrong *qiyas*[2]. For what the devil instructed them (in the aforementioned verse) with was that whenever their she – camel brings forth five (5) offspring and her 6th happened to be a he – camel, they would slit the mother's ear, prohibit riding or benefitting from her. Neither would they allow her to be taken to the lakeside nor for pasture grazing. They named such *Bahira*[3]. Therefore, the devil has legislated for them, a legislation of his own.
Ibnul Qayyim wrote in his book[4] that one of the most surprising things on this subject was what Khateeb[5] mentioned in his history[6]:

Abu al-Hassan bun Ali bun Ishaaq bun Raahuyah said:
{My father was born, with pierced ears right from birth. Therefore, my grandfather, Raahuya went to Fadl Bun Musah As – Sinaaniy and asked him the implication. He said a son was born for me, with pierced ears right from birth. "Your child will be a leader, either in good or in evil" He replied. It was as if Fadl spoke based on an insight – Allah knows best – that whenever a boy is born with a pierced ear, he is to become a leader, either in heavenly matters or in mundane affairs.

Indeed, he was a leader to his people in general knowledge, Hadith, Tafseer, Sunnah, majesty, enjoining what is right, forbidden what is wrong, refuting Jahmiyyah and religious innovators in Khurāsan. In fact, he was the one who spread Sunnah in Khurāsan…

[1] Qur'an Chapter 4, Verse 119.

[2] **Qiyas** is one the four most widely recognized sources of authority in the Islamic jurisprudence. It is the act of strict comparison between new substance or act, which has no visible rule stated in the Qur'an or Hadith – and a previous one, whose ruling is stated in the Qur'an or Hadith. This is possible on condition they both share a mutual defect. Thereby, giving the novel substance or act, the ruling for the previous similar one.

[3] Read exegesis on Chapter 5, Verse 103.
[4] Tuhfat al-Mawdud
[5] Khateebul Baghdadi.
[6] Tareekh Baghdad

4. *Aqiqah*: The word Aqiqah means the animal slaughtered for new-born baby, in which case the recommended animal is ram or sheep. Aqiqah originally meant the hair with which a new-born baby is born. The animal slaughtered was named after that because of the existing relation between it and the shaved hair, as both are carried out on the same day.

A'isha (ﷺ) reported that:
{The messenger (ﷺ) instructed them (to slaughter) two equivalent[1] rams for a boy and a sheep for a girl}[2].

The aforementioned hadith indicated twice of what is slaughtered for a girl is to be slaughtered for a boy. This was the opinion of Shafi'e, Abu Thaur, Ahmad and Dawud. However, Hãdawiyyah[3] and Malik were of the opinion that a sheep is enough for either a boy or a girl[4].

6. *Shaving off baby's hair:* shaving the hair of the new-born baby is part of the teachings of the messenger (ﷺ). The messenger did instruct for it to be carried out. However, the act of staining the baby's head or body with blood does not conform to the Islamic teachings.

Samuratu bun Jundub[5] ﷺ reported:

[1] Peer in terms of age.
[2] Sahih Sunan at-Tirmidhi (1513) and Irwa' al-Ghalil (1166).
[3] A faction of Shi'a (Shiites) called Zaidiyyah. The word "Hãdawiyyah" is an epithet for the followers of Imam al-Hadi ilal Haq Yahya bun al-Hussain.
[4] Subul as-Salam (vol. 7, p. 349).
[5] **Samuratu Bun Jundub**. He was a scholar among the companions. Samuratu has reported hadith from the messenger ﷺ. Among those who reported from him, were:
Sulaiman (his son), Abu Qilaba Al – Jarmi, al-Hassan al-Basri and Ibn Sireen. - *adh-Dhahabi (vol. 3, p. 183).*

{Every boy is pawned against his Aqiqah, to be slaughtered for him on the seventh day of his birth, his head to be shaved and he must be *stained with blood*[1]}[2]

Albani commented: Saheeh except [he must be stained with blood]. What was recorded and accepted was [he must be named] as indicated in the second narration.[3]

"Every boy is pawned against his Aqiqah, to be slaughtered for him on the seventh day of his birth, his head to be shaved, and he must be given a name".[4] – *Saheeh.*

The hair new-born babies are born with is impure and needs to be shaved off. In addition, the type of haircut is very important to consider. Khaza' or Tuft – haircut is prohibited. Khaza' means unequal shaving of hair. There are four (4) kinds of khaza', which are:

- ***Checked Shave:*** this is the act of shaving off some spots on the hair whilst leaving others unshaved in a checked manner.
- ***Bald Shave:*** to shave off hair on the center of the head whilst leaving the hair on the sides, as done by Christian deacons.
- ***Side Shave:*** to shave off hair on the sides while leaving hair on the center.
- ***Punk Shave***: To either shave – off the front or back hair.

[1] This part of the hadeeth is not authentic. Rather, what was reported authentic was His ﷺ statement "he must be given a name as indicated under **Child naming**.
[2] Sahih Sunan Abi Dawud (2837).
[3] Same source.
[4] Same source, hadith (2838).

Having said this, there are two issues related to this, which are of equal importance. These are:

a) **Weighing the shaved hair against silver and giving out the cost equivalent to charity**: After shaving off new-born baby's hair, it must be weighed against silver and the equivalent value must be given out to charity. This is indicated in the hadith reported by Baihaqi from the chain of Shuraiq. Although Shuraiq is unreliable in terms of retentiveness of memory, Ubaidullah bun Amr's narration strengthens his narration.[1] – *Refer to Irwa' al-Ghaleel, Hadith (1175).*

b) **Smearing Za'faran[2] on the new-born baby's head**: this is prescribed to be performed on the new-born baby, after their hair has been shaved.

Reported from Buraidah[3] ﷺ:
{In the polytheistic age, whenever a baby was delivered for one of us. He would slaughter for him a sheep and smear its blood on the baby's head. When Islam came[4], we changed to slaughtering sheep, shaving hair and smearing him with Za'faran}.[5] – Albani commented: *Hassanun Saheeh*.

[1] Irwa' al-Ghalil (p. 403).

[2] (Saffron): The deep orange aromatic pungent dried stigmas of a purple-flowered crocus (Crocus sativus) used to colour and flavor foods and formerly as a dyestuff and in medicine. - Merriam Webster

[3] **Buraidatu Bun Al – Husaib Al – Aslamiy**. It was said that he reverted in the year of Hijrah (The prophetic pilgrimage from Makkah to Madina, 13 years after the first revelation). He fought the battle of Khaibar and was present on the day of the conquest of Makkah. Moreover, he was the standard – bearer of commander Usama's (Bun Zaid) army, which occurred immediately after the demise of the messenger ﷺ. Buraidah reported hadith from the messenger ﷺ. Among those who reported from him, were:
Sulaiman (his son), Abdullah (his son), Abul Maleeh al-Huzaliy and ash-Sha'biy.
Buraidah died in year 62 A.H. *adh-Dhahabi (vol. 2, p. 469).*

[4] Related to their era but this does not mark the beginning of Islam.
[5] Abu Dawud (2843).

Child Education in Islam

Parents are by nature fond of their children. Therefore, they seek to provide for them, what makes them happy and to prevent the otherwise. Whether a child will be good or bad depends on the type of education and training they received during their early age.

Psychologists said under the twin study theory that a baby's mind is ***tabula rasa***. Meaning, babies come to this world with minds as clean as a blank slate. With time, they learn from the world, the art of language, dressing, eating etc. In which case, their immediate mentors are their family members. They concluded that *nurture* affects personality as well does *nature*. Therefore, we say, both nature and nurture are responsible for the composition of personality.

Parents must not only consider themselves figureheads but mentors as well. Hence, there is the need to draw out difference between parenthood and parenting. The former is a state whilst the latter is an act and from all indications, the latter is more difficult. In most cases, parenthood naturally comes along with affection and mercy. The legendary poet, Umayyah bun Abi – Salt composed a profound poem, which depicted his affection and tenderness towards his son. This is enough to explain parental feeling towards child.

He said:

غـــذوتك مولـــودا وعلتـــك يافعـــا تَعُـــلّ بمـــا أجنـــي عليـــك وتنهـــل

إذا ليلـــة ضـــافتك بالســـقم لـــم أبـــت لســـــقمك إلا ســـــاهرا أتململـــــل

كـــأني أنـــا المطـــروق دونـــك بالـــذي طرقـــتَ بـــه دونـــي فعينـــي تهمـــل

I fed you when you were a new-born,

And sponsored you when you were a youth,

And you enjoyed what I harvested for you.

If you fell sick one night, I would not sleep,

But I keep awake all night feeling sorry for you.

As if I were the sick not you.

So, my eyes get flooded with tears.[1]

However, taking up responsibility requires more than just affection and emotion, action must be taken. Parents are like shepherds and it is their duty to look after their flock. Wit has it that there is no good or bad sheep but rather a good or bad shepherd. One of the basic responsibilities of parents towards their kids is providing for their physiological needs.

There is something, which is of equal importance to children but is often overlooked. That thing is none other than Islamic education. What most people do not understand is that the soul as well as the body feeds. While the body feeds on edibles, the soul also feeds on knowledge and emotion. Therefore, teaching your kids who Allah is, what our relation to him is and how to worship him properly is a basic responsibility of parents towards their kids. Therefore, it is either parents assume the immediate duty, send them (kids) to school or pay a tutor to impart them.

The most effective means of child education is by leading a good example. Children learn from observation and practice, more than they do by listening. To obtain the desired results, there is the need to consider the kind of knowledge of the *Salaf*. For their knowledge composited studying, understanding and applying it in their lives before they would increase in their study. When you teach your kid something new, guide them to apply it in their lives because learning at childhood, they say is like carving on a stone.

[1] *Child Education in Islam* by Abdullah Nasih Ulwan.

Tawheed (Monotheism) is the number one field to consider. Let it sink in their head right from childhood. Your child should be able to give a summary of who Allah is rather than sing numerous songs and have no idea who Allah is and what our relationship and responsibilities are towards Him. The next to consider is Qur'an. Make sure they learn to recite the Qur'an perfectly, with *Tajweed* rules and basic understanding of the meaning of the verses. For a hafiz (memorizer of Qur'an) is of high rank on the judgement day.

Imam ash-Shatibiy in his Nayl al-Amaanee wrote:

وإنّ كتـــــاب الله أوثـــــق شـــــافعٍ وأغنـــى غنـــاء واهبـــا متفضـــلا

وخيـــر جلـــيسٍ لا يُمـــلُّ حديثـــه وتـــرداده يـــزداد فيـــه تجمُّـــلا

وحيـث الفتـى يرتـاع فـي ظلماتـه مـــن القبـــر يلقـــاه ســـنا مـــتهلِّلا

هنالـــك يهنيـــه مقـــيلا وروضـــة ومـــن أجلـــه فـــي ذِروة العـــزّ يُجتلـــى

يناشـــد فـــي إرضـــائه لحبيبـــه وأجـــدِر بـــه سُـــؤلا إليـــه موَصَّـــلا

Indeed, the book of Allah is the best saviour,

The most sufficient in favour and honour.

It is the best companion,

Whose conversation is never weary.

Repetition of it increases its beauty.

When lad is scared in his grave,

Appears to him is glowing spark.

Over there, will he enjoy as rest house.

For its sake, he will be observed on a high rank.

It (Qur'an) will plead fervently (to Allah) on behalf of its beloved.

Oh! What is more suitable than his request granted?

Followed by Hadith and Fiqh. By these, he/ she studies the tradition of the messenger (ﷺ). In all, your child learns about their deen[1]. A summary of the significance of these is as follows:

دين النبي محمد أخبار نِعم المطية للفتى آثار

لا ترغبن عن الحديث وأهله فالرأي ليل والحديث نهار

ولربّما جهل الفتى أثر الهدى والشمس بازغة لها أنوار

Religion of the messenger Muhammad is hadith based.

O! What a fast ride hadith is to lad.

Do not forsake hadith and its people.

For opinion is night but hadith is day.

Lad might be unaware of the trace of guidance

While the sun appears (brightly) with light.

In addition, the young needs to have fundamentals in the Arabic language to be able to read and comprehend the aforementioned properly. Over here pops up the question "Should kids have only Islamic studies, only conventional (secular) education or both?". Well, considering the benefits we have all witnessed over the years, this is not even up for debate. Both aspects must be acquired and promoted, at all levels. In all these, parents should encourage their children to study at home by providing for them, a conducive study environment.

[1] Religion.

Again, they should guide them on how to carry out their homework, either directly or by delegating their elder siblings do so. Getting them a tutor is also an option. While education is the key to decreasing the rate of social vices, ignorance is the door to destruction. Truly, those who know and those who know not can never be the same!

Allah (ﷻ) said:

"Is the one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the hereafter and hoping for the mercy of his Lord (like the one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's signs and verses)".[1]

People are mostly focused on piling up wealth for their kids. Little do they know that your wealth is nothing but what you learnt. Material possession may be lost or stolen but never has it been reported that knowledge was stolen from the heart of a fellow. Many a rich man has been dead and been forgotten but the name of the learned remains until eternity.

[1] Surah az-Zumar, verse 9.

Filial duty

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination".[1]

Allah (ﷻ) has instructed children to be dutiful to their parents and to give thanks to them, as indicated in the verse above. Meaning, act in good faith in order to show appreciation for what they have done for you, especially your mother, who bore you in weakness and hardship upon weakness and hardship. Whenever the subject "Obedience towards Parents" is mentioned, we often direct it to young children. This is very unfortunate because a sane and responsible adult needs this than does a small kid, who is yet to understand himself or herself.

In a Hadith widely known among students of knowledge as "Hadith of the Cave", reported by Abdullah bun Umar ﷺ that a group of three entered a cave. Then a stone rolled down and blocked their exit. They decided to make *tawasul*[2] with a good deed each committed. They did and anytime one of them would mention his deed and ask for Allah's help with the act he committed for his sake alone and no one else's, the stone would move away a bit. Until the last person made mention of his and the stone finally moved away completely from the exit. Among them was a man who obeyed his parents duly and it was this act of obeisance he used to ask for Allah's help. Indeed, Allah has accepted both his deed and prayer and granted him his wish.

[1] Surah Lukman, verse 14.

[2] Praying for Allah's aid or intervention through the following:

- Allah's beautiful names and attributes.
- A good deed one committed sincerely for Allah's sake.
- Asking a pious individual to pray on one's behalf.

One fateful day, the companions heard the messenger (ﷺ) saying "Ameen" three times. He would say one whenever he climbed a level on the staircase of his pulpit. They inquired for the reason and he replied, Jibreel (Angel Gabriel) came to me and said, O Muhammad! May Allah distance him, whoever reaches Ramadan and is not forgiven. I responded, Ameen. **He said, May Allah distance him, whoever met his parents and enters hellfire. I responded Ameen.** May Allah distance him, whoever hears your name mentioned and did not say praises upon you. I responded, Ameen. [at-Tirmidhi (3545) and Ahmad (7444) on the authority of Abu Hurayrah]

Filial duty comprises of respect and responsibilities owed by a child towards their parents. Among the things expected of a responsible child are obedience towards parents, supporting them whenever necessary, especially supporting them financially when they age as they did for him/her when they were little. Also, a good child prays for their parents. Therefore, it is only a good child who remembers their parents in prayer. On the other hand, he is not a responsible son, he who causes his parents' tears. Obedience towards parents is of enormous importance. First, it is among the most pleasing deeds to Allah. In addition, it is Jihad (fighting on the course of Allah). Again, obedience towards parents increases an individual in age[1]. An obedient child will always seize the opportunity to make life worthy of living and to make their parents proud.

Abdullah Bun Mas'ud[2] ﷺ reported:

[1] There are two opposing explanations on this. They are:
a) Increase in number of years.
b) Increase In value of years.

[2] **Abdullah bun Mas'ud**, also known by **Ibn Ummi Abd**. He was a learned scholar and a jurist. In addition, he was among the foremost, the first of the Muhajirs (Muslims who fled from Makkah to Madinah) and also one of the outstanding scholars among the companions.

Some of those who reported from him, were:
Abu Musah Al – Ash'ariy, Abu Hurairah, Ibn Abbas and Ibn Umar.

Abdullah's major field of expertise was Qur'an. A testimony to that is the saying of the messenger that whosoever wishes to recite the Qur'an as fresh as it was revealed should read the way Ibn Ummi Abd reads. In his days, Abdullah wore white clothes and freshly scented perfume.

- Al-Dhahabi (vol. 1, p. 461)

{I asked the prophet (ﷺ), what deed is the most loved to Allah. He replied, praying on time. I asked, what is next? He replied, obedience to parents. I asked, what is next? He replied, Jihad on the course of Allah} He (Abdullah Bun Mas'ud) added, he answered me duly and if I had asked any more question, he ﷺ would have answered.[1]

Abdullah bun Amr[2] رضي الله عنه reported:

{A man came to the prophet (ﷺ) and requested permission to go to Jihad ((battle on the course of Allah). He (The prophet ﷺ) said, are your parents alive? He replied, yes. Then he said to him, you should make your jihad through (serving) them.[3]

Salman reported:

{The messenger ﷺ said nothing averts fate except supplication. Also, nothing increases an individual in age except obedience (to parents)}.[4]

The amazing thing here is that a responsible child goes beyond the length of being kind to his parents alone but to the dear friends of their parents as well. Reported by Abdullah bun Umar that a man from the Arabian Bedouins met him on the path to Makkah. Abdullah then greeted him and gave him a ride on his donkey. He also removed his turban and gifted him (Bedouin). Ibnu Dinar said, we then said to him "They are Bedouins and they content with little". Abdullah replied, this man's father was very dear to Umar Bun Khattab and I heard the messenger (ﷺ) saying, the best of obedience (to parents) is a child's continued relation with his father's dear friends.[5]

---

[1] Al-Bukhari (527) and Muslim (85).

[2] **Abdullah bun Amr bun Al – Ās**. Both he and his father were companions of the messenger ﷺ. Abdullah was a revered teacher among the companions. He has written in text, a lot of hadith from the messenger ﷺ. Even though he took the highest number of hadith from the messenger and documented them in a pamphlet called "As – Sādiqa" (The Truthful), Abu Hurairah is the companion with the highest record of narration.

Moreover, he was a great Qur'an reciter and a devoted worshipper. Among those who reported from Abdullah, were: Abu Qābus (his servant), Shu'aib bun Muhammad (his grandson), Anas bun Malik and Saeed bun Al – Musayyib.

–- Al-Dhahabi (vol. 3, p. 79).

[3] Al-Bukhari (3004) and Muslim (2549).

[4] ***Hadithun Hasan*** - Sahih Sunan at-Tirmidhi (2139) and Silsilat al-Ahadith as-Sahihah (154).

[5] Muslim (2552).

Bibliography

1. Al-‘Asqalani, A.I.I.H. Fath al-Bari. Maktabat al-Salafiyyah.
2. Al-Naisaburi, M.I.H. Sahih Muslim.
3. Al-Nasa’i, A.I.S.I.S. (2015) Sunan al-Nasa’i. 2nd ed. Dar al-Hadara li al-Nashr wa al-Tawzi‘.
4. Al-Tirmidhi, M.I.A. (279 AH) Sunan al-Tirmidhi. Dar al-Gharb al-Islami.
5. Al-Qazwini, M.I. (275 AH) Sunan Ibn Majah. Dar Ihya’ al-Kutub al-‘Arabiyyah.
6. Al-Bayhaqi, A.I.H.I.A. (458 AH) Al-Sunan al-Kubra. Dar al-Kutub al-‘Ilmiyyah.
7. Al-Sijistani, S.I.A. (275 AH) Sunan Abi Dawud. Dar al-Risalah al-‘Alamiyyah.
8. Al-Naisaburi, M.I.A. Al-Mustadrak ‘ala al-Sahihayn. Dar al-Kutub al-‘Ilmiyyah.
9. Al-Albani, M.N.D. Silsilat al-Ahadith al-Sahihah. Maktabat al-Ma‘arif li al-Nashr wa al-Tawzi‘.
10. Al-Albani, M.N.D. Silsilat al-Ahadith al-Da‘ifah. Maktabat al-Ma‘arif.
11. Ibn al-Athir, M.M. (606 AH) Al-Nihayah fi Gharib al-Hadith.
12. Al-Albani, M.N.D. (2000) Sahih at-Targhib wa at-Tarhib. 1st ed.Maktabat al-Ma‘arif.
13. Al-Albani, M.N.D. (2000) Sahih Sunan al-Tirmidhi. 1st ed. Maktabat al-Ma‘arif li al-Nashr wa al-Tawzi‘.
14. Al-Albani, M.N.D. (1979) Irwa’ al-Ghalil. Al-Maktab al-Islami.
15. Ibn Kathir, I.U. (1999) Tafsir al-Qur’an al-‘Azim. Dar Taybah.
16. Al-Shawkani, M.A.M. (2007) Fath al-Qadir. 4th edn. Dar al-Ma‘rifah.
17. Ibn Qayyim al-Jawziyyah, M.I.A. Al-Da’ wa al-Dawa’. Maktabat al-Safa.
18. Qays ibn al-Mulawwah, 1999. Diwan Qays ibn al-Mulawwah: as narrated by Abu Bakr al-Walibi. 1st ed. Beirut: Dar al-Kutub al-‘Ilmiyyah.
19. Al-Albani, M.N.D. (2001) At-Tawassul: Anwa‘uhu wa Ahkamuhu. 1st ed. Maktabat al-Ma’arif.
20. Al-‘Uthaymin, M.S. Sharh Lum‘at al-I‘tiqad li Ibn Qudamah.
21. Al-Baghawi, H.M. (2002) Ma’alim at-Tanzeel, 1st edn. Dar Ibn Hazm.
22. Al-Albani, M.N.D. (1409 AH) Adab al-Zifaf. Al-Maktabah al-Islamiyyah.
23. Al-Albani, M.N.D. (1988) Sahih al-Jami‘ al-Saghir. Al-Maktab al-Islami.

24. Al-Minshawi, M.S. Fannu Al-Ta‘amul bayna – Zawjayn.
25. Al-Albani, M.N.D. (1998) Sahih Sunan Abi Dawud. Maktabat al-Ma‘arif li al-Nashr wa al-Tawzi‘.
26. Al-Tahhan, M. Taysir Mustalah al-Hadith.
27. Al-Qurtubi, M.A. (1949) Al-Jami‘ li Ahkam al-Qur’an. Dar al-Kutub al-Misriyyah.
28. Ibn Fudi, U. Irshad al-Ikhwan ila Ahkam Khuruj an-Niswan.
29. Bali, W.A.S. as-Sarim al-Battar fi at-Tasaddi li as-Saharati al-Ashrar. 10th edn. Dar Ibn al-Jawzi.
30. Al-Ashqar, O.S. (1995) ‘Alam al-Mala’ikah al-Abrar. Dar al-Nafa’is.
31. Al-Zarkashi, M.A. (1984) Al-Burhan fi ‘Ulum al-Qur’an, 3rd edn. Dar at-Turath
32. Al-Tahawi, A.M.S. (1995) Matn ‘Aqidat al-Tahawiyyah. 1st edn. Dar Ibn Hazm.
33. Ibn Qayyim al-Jawziyyah, M.I.A. (1429 AH) Al-Tibyan fi Ayman al-Qur’an. Dar ‘Alam al-Fawa’id.
34. Ibn Qayyim al-Jawziyyah, M.I.A. Tuhfat al-Mawdud bi-Ahkam al-Mawlud. Dar ‘Alam al-Fawa’id.
35. Ibn al-Sunni, A.M. (1998) ‘Amal al-Yawm wa al-Laylah. Dar al-Arqam ibn Abi al-Arqam.
36. Al-Khattabi, (1985) Islah Ghalt al-Muhaddithin. Mu’assasat al-Risalah.
37. Al-Khatib al-Baghdadi, A.I.T. Tarikh Madinat al-Salam (Tarikh Baghdad).
38. Al-Dhahabi, M.A. Siyar A‘lam al-Nubala’. Mu’assasat al-Risalah.
39. Ibn al-Athir, A.M. (2012) Asad al-Ghabah fi Ma‘rifat al-Sahabah. 1st ed. Dar Ibn Hazm.
40. Al-Tantawi, A. & Al-Tantawi, N. (1983) Akhbar ‘Umar wa Akhbar ‘Abdullah ibn ‘Umar. 8th ed. Al-Maktab al-Islami.
41. Al-Khamis, O.M. Hiqbah min al-Tarikh. Dar al-Iman.
42. Al-Bukhari, M.I. (2000) Al-Adab al-Mufrad. Edited by M.N.D. Al-Albani. Dar al-Siddiq.
43. Al-San‘ani, M. (2000) Subul al-Salam. Dar Ibn al-Jawzi.
44. Ibn al-Athir. Usd al-Ghabah fi Ma’rifat as-Sahabah, biography no. 4000. Beirut: Dar Ibn Hazm.

45. Ash-Shawkani, M. ibn ‘A., 1994. Bulugh al-Muna fi Hukm al-Istimna’ (Attaining the Desired Ruling on Masturbation). Edited by A. Mashhur Hassan Aal Salman. 1st ed. Riyad: Dar as-Sumay’i.

46. Malik ibn Anas. (2016) Al-Muwatta’. Narrated by Yahya ibn Yahya al-Laythi al-Andalusi. Dar Ibn al-Haytham.

47. Ministry of Awqaf (Kuwait), 1990, Al-Mawsu’ah al-Fiqhiyyah (The Islamic Jurisprudence Encyclopedia), vol. 19. 2nd ed. Kuwait: Dar Dhat as-Salasil

48. Zaghadan, M.A. (2012) Sahih Akhta’ak fi al-‘Aqa’id wa al-‘Ibadat. Dar Ibn Hazm.

49. Professor Sigmund Freud: Three Contributions to the Sexual Theory

50. McLeod, S.A (2008). Psychosexual stages. Retrieved from www.simplypsychosexual.html

51. Brooke, A. (1562) The Tragical History of Romeus and Juliet.
52. Painter, W. (1567) Palace of Pleasure.
53. Baali, W.A.S., Sword Against Black Magic, 10th edn.
54. Shamsi, M.S., 2016. Tibb-e-Nabawi: Medical Guidance from the prophet ﷺ. 1st English ed. New Delhi: Self-published. Completed 15th March, 2016.
55. Ulwan, A.N., 2004. Child Education in Islam (English Translation of Tarbiyat al-Awlad fi al-Islam), translated by M. Mahmoud Ghali, A. Shafik Elkhatib, M. Kamal Abdul-Ghani, A.A. Sha’ban & M. Ash-Shahhat Al-Gindi; edited by K.E. Abu Zeid and S. Cook. 2nd ed. Cairo: Dar as-Salam. ISBN 977-342-000-0.
56. As-Sabbagh, M.L., 1996. Islamic Ruling on Male and Female Circumcision. WHO Regional Office for the Eastern Mediterranean, Alexandria, Egypt. Series The Right Path to Health: Health Education Through Religion, no. 8 (42pp).
57. Richardson, M.P. and Corfman, P.A. (2008) 'Pregnancy and childbirth', *Microsoft® Encarta® 2009* [DVD]. Redmond, WA: Microsoft Corporation.